No Cross, No Crown.

A

DISCOURSE

Shewing the

Nature and *Discipline*

Of the HOLY

Cross of Christ,

And that

The *Denyal* of *SELF*, and daily Bearing of Christ's Cross is the alone Way to the *Rest* and *Kingdom* of *God*.

To which are added

The *Living* and *Dying Testimonies* of divers Persons of Fame and Learning, in favour of this *Treatise*.

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THE PREFACE.

READER;

THe Great Buſineſs of *Man's* Life is, To anſwer the *End* for which he *Lives*; and that is, *To Glorifie God, and ſave his own Soul*: This is the Decree of Heaven, as Old as the World. But ſo it is, that *Man* mindeth nothing leſs, than what he ſhould moſt mind, and deſpiſeth to inquire into his own *Be-*

ing, its *Original*, *Duty* and *End*; chuſing rather to Dedicate his Days (the Steps he ſhould make to *Bleſſedneſs*) to gratifie the *Pride*, *Avarice* and *Luxury* of his Heart; as if he had been born for Himſelf, or rather given himſelf *Being*, and ſo not ſubject to the *Reckoning* and *Judgment* of a *Superiour Power*. To this wild and lamentable Paſs hath poor *Man* brought himſelf, by his *Diſobedience* to the *Law* of *God* in his Heart, *by doing that which he knows he ſhould not do, and leaving undone what he knows he ſhould do*. And as long as this *Diſeaſe* continueth upon *Man*, he will make his *God* his *Enemy*, and himſelf uncapable of the *Love* and

and *Salvation*, that he hath manifested by his Son, *Christ Jesus*, to the World.

If, *Reader*, thou art such an one, my Counsel to thee is, To *Retire* into *Thy Self*, and take a View of the Condition of thy *Soul*; for Christ hath given the *Light*, with which to do it: *Search* carefully and throughly, thy *Life* is upon it; Thy *Soul* is at Stake. 'Tis but *once* to be done; if thou abusest thy self in it, the *Loss* is irreparable; the World is not *Price* enough to ransom thee: Wilt thou then for such a *World* be-late thy self, over-stay the Time of thy *Salvation*, and lose thy *Soul*? Thou hast to do (I grant thee) with great *Patience*;

but that alſo muſt have an End: Therefore provoke not that *God* that made thee, to reject thee. Doſt thou know what it is? 'Tis *Tophet*, 'tis *Hell*, the *Eternal Anguiſh of the Damned*. Oh! *Reader*, as one knowing the *Terrours* of the Lord, I perſwade thee to be *Serious*, *Diligent* and *Fervent* about thy own *Salvation!* Ay, and as one knowing the *Comfort*, *Peace*, *Joy* and *Pleaſure* of the Ways of *Righteouſneſs* too, I exhort and invite thee, to embrace the Reproofs and Convictions of Chriſt's *Light* and *Spirit* in thine own Conſcience, and bear the *Judgment* that has wrought the Sin. *The Fire burns but the Stubble; the*

Wind

Wind blows but the Chaff: Yield up thy *Body*, *Soul* and *Spirit* to *Him* that maketh all things *New*, *New Heavens* and *New Earth*, *New Love*, *New Joy*, *New Peace*, *New Works*, a *New Life* and *Converſation*. Men are grown corrupt and *droſſy* by *Sin*, and they muſt be Saved through *Fire*, which purgeth it away: therefore the *Word of God* is compared to a *Fire*, and the *Day* of *Salvation* to an *Oven*; and Chriſt himſelf to a *Refiner* of *Gold*, and a *Purifier* of *Silver*.

Come, *Reader*, hearken to me a while; I ſeek thy Salvation, that's my *Plot*; thou wilt forgive me. A *Refiner* is come near thee, His Grace hath appeared

to thee, It shews thee the *Worlds Lusts*, and teacheth thee to *Deny* them. Receive its *Leaven*, and it will *Change* thee; His *Medicine*, and it will *Cure* thee: He is as Infallible as Free; *without Money*, and with Certainty. *A Touch of his Garment* did it of old; It will do it still: His *Virtue* is the same, it cannot be exhausted; For *in Him the Fullness dwells*: Blessed be *God* for his Sufficiency. He laid *Help upon Him, that he might be Mighty to save all that come to* God *through him*: Do thou so, and he will change thee: Ay, thy *Vile Body*, like unto his *Glorious Body*. He is the *Great Philosopher* indeed, the *Wisdom* of *God*, that turns *Lead* into

Gold,

Gold, *Vile Things* into *Things Precious*: For he maketh *Saints* out of *Sinners*, and almoſt *Gods* of *Men*. What reſts to us then, that we muſt do? to be thus Witneſſes of his *Power* & *Love*? This is the CROWN: But where is the CROSS? Where is the *Bitter Cup* and *Bloody Baptiſm*? Come, *Reader*, be like him! For this *Tranſcendent Joy* lift up thy head above the World; then thy Salvation will draw nigh.

Chriſt's CROSS is Chriſt's Way to Chriſt's CROWN.

This is the *ſubject* of the *following Diſcourſe*, firſt writ during my *Confinement* in the Tower of *London*, in the Year 1668. now Re-

Reprinted with great Enlargements of *Matter* and *Testimonies*; that thou, *Reader*, mayst be won to *Christ*, and if won already, brought nearer to *Him*. 'Tis a *Path*, *God* in his Everlasting Kindness guided my Feet into, in the *Flower* of my *Youth*, when about *Two* and *Twenty* Years of Age: Then he took me by the Hand, *and led me out of the Pleasures, Vanities and Hopes of the World.* I have tasted of *Christ's Judgments*, and of his *Mercies*, and of the Worlds *Frowns* and *Reproaches*: I rejoyce in my Experience, and Dedicate it to thy Service in Christ. 'Tis a *Debt* I have long *ow'd*, and has been long expected: *I have now paid it, and deliver'd*

deliver'd my Soul. To my *Country*, and to the World of *Chriſtians* I leave it: My God, if he pleaſe, make it effectual to them all, and turn their Hearts from that *Envy*, *Hatred* and *Bitterneſs*, they have one againſt another about Worldly things (Sacrificing *Humanity* and *Charity* to *Ambition* and *Covetouſneſs*, for which they fill the Earth with *Trouble* and *Oppreſſion*) that receiving the *Spirit* of *Chriſt* into their Hearts, the Fruits of which are *Love*, *Peace*, *Joy*, *Temperance* and *Patience*, *Brotherly kindneſs* and *Charity*, they may in *Body*, *Soul* and *Spirit* make a *Tripple League* againſt the *World*, the *Fleſh* and the

the *Devil*, the only *Common Enemies* of Mankind; and having conquer'd them through a *Life* of *Self-Denial* and the *Power* of the CROSS of JESUS, they may at last attain to the Eternal Rest and Kingdom of *God*.

So Desireth, so Prayeth,

Friendly Reader,

Thy Fervent Christian Friend,

William Penn.

Wormingburst in *Sussex*, the 1st of the 6th Moneth, 1682.

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CHAP. I.

§. 1. *Of the neceſſity of the* Croſs *of Chriſt; yet the little regard Chriſtians have to it.* §. 2. *The degeneracy of* Chriſtendom, *from Purity to Luſt; and Moderation to Exceſs.* §. 3. *The Worldly Luſts and Pleaſures are become the Care and Study of Chriſtians, that they have advanc'd upon the Impiety of Infidels.* §. 4. *This Defection, a ſecond part to the* Jewiſh *Tragedy, and worſe than the firſt: The ſcorn Chriſtians have caſt on their Saviour.* §. 5. *Sin is of one Nature all the World over; ſinners are of the ſame Church, the Devils Children: Profeſſion of Religion in wicked men, makes them but the worſe.* §. 6. *A Wolf is not a Lamb; a ſinner cannot be (whilſt ſuch) a Saint.* §. 7. *The wicked will perſecute the good; this falſe Chriſtians have done to the true, for Noncompliance with their ſuperſtitions: The*

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§. 2. For let us be never ſo Tender
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little left of *Chriſtianity* but the Name:

Which being now usurpt by the old *Heathen*-Nature and Life, makes the Professors of it but *True Heathens in disguise*. For though they worship not the same *Idols*, they worship Christ with the same *Heart*: And they can never do otherwise, whilst they live in the same Lusts. So that the unmortified Christian, and the *Heathen* are of the *same Religion*. For though they have different Objects, to which they do direct their Prayers, and Adoration in both is but forc'd & Ceremonious, and the Deity they truly worship, is the *God of the World*, the great Lord of Lust; to him they bow with the whole powers of soul & sense. *What shall we eat? What shall we drink? What shall we put on? And how shall we pass away our time? Which way may we accumulate Wealth? increase our power, enlarge our Territories, & dignifie & perpetuate our Names and Families in the Earth?* Which base sensuality is most emphatically expresst, and compriz'd by the beloved Apostle *John*, in these words: *The lust of the Flesh, the lust of the Eyes, and the pride of Life, which* (says he) *is not of the Father, but of the World, and lieth in wickedness.*

1 John 2. 16.

§. 3. It is a mournful Reflection,

truth no confidence can be great enough deny, that these worldly lusts fill up he Study, Care and Conversation of retched *Christendom!* And which aggravates the Misery, they have grown with time. For as the world is older, it is orse; and the Examples of former lewd ges have not deterr'd, but excited ours: that the people of this seem Improvers the Old stock of impiety, and have carried it so much farther than Example, that stead of advancing in *Virtue* upon better mes, they are scandalously fallen below e life of *Heathens:* Their *highmindedness, lasciviousness, uncleanness, drunkenness, swearing, lying, envy, backbiting, cruelty, treachery, covetousness, injustice* and *oppression* are so ommon, and committed with such Intention & excess, that they have stumbled embitter'd *Infidels* to a degree of scorning that holy Religion, their good Example should have won their affections to.

§. 4. This miserable defection from rimitive Times, when the Glory of hristianity was the purity of its Professors, I cannot but call the *Second and worst part to the* Jewish *Tragedy upon the blessed Saviour of Mankind:* For the *Jews* from the Power of Ignorance, and

the Extream Prejudice they were under to the *Unworldly* way of his appearance; would not acknowledge him when he came, but for two or three years persecuted, and finally crucified him in that day. But the false Christians cruelty lasts longer; they have first with Judas professt him, and then for these many Ages most basely betrayed, persecuted and crucified him by a perpetual apostacy in manners from the self-denial and holiness of his Doctrine; their Life giving the lye to their Faith. These Heb. 6. 6. they that the Author of the *Hebrews* tells us, *Crucify to themselves the Son of God afresh, and put him to open shame*: Who defiled hearts *John* in his *Revelations* Rev. 11. 8. stiles *The streets of* Sodom *and* Egypt *spiritually so called, where he beheld the Lord Jesus crucified*, long after he had been ascended. And as Christ said to others, *A mans Enemies are those of his own house*; so Christs *Enemies* now, are chiefly those of his own Mat. 27 profession: *They spit upon him, they buffet and pierce him, they crown him with Thorns, and give him Gall & Vinegar to drink.* Nor is it hard to apprehend; for they that live in the same evil Nature and Principle the *Jews* did, that crucified him of old

ward

re und…ardly, must needs crucifie him inward-…arandy; since they that reject his Grace now …hen in their own hearts, are one in stock and …s per…eneration with the hard hearted *Jews*, …in that resisted the Grace, that appeared …cru…in and by Christ then.

…th *Jews* §. 5. *Sin* is of one Nature all the World …e m…over; for though a *Lyar* is not a *Drunk-*…perfe…*rd*, nor a *Swearer* a *Whore-monger*, nor …tual …ither properly a *Murderer*; yet they …f-de…re all of a Church; all branches of …ir Li…e one wicked Root; all of Kin: They …hese …ave but one Father, the *Devil*: As …ews t…Christ said to the professing *Jews*, the visi-…of …ble Church of that Age: He slighted their …Wh…pretensions to *Abraham* and *Moses*, and …ns s…plainly told them, *That he that committed …irit…Sin, was the Servant of Sin.* They did …sus …the *Devils* works, and therefore were …cend…the *Devils* Children: The *Argument* …ns …will alwayes hold upon the same rea-…Chr…sons, and so good still: *His Servants …his o…you are* (saith *Paul*) *whom you obey*: And, …hey …saith *John* to the Church of old: *Let no …Tho…man deceive you; he that committeth Sin, …k. N…is of the Devil.*

…ey t… Was *Judas* ever the better Christian …Pri…for crying, *Hail Master*, and *kissing* Christ? …imo…By no means: they were the *Signal* of …vard…

Joh. 8. 34; to 45.

1 Joh. 3. 7, 8.

Mat. 26. 49.

his Treachery; the Token given, by which the bloody *Jews* should know and take him. He call'd him *Master*, but betray'd him; he *kissed*, but sold him to be kill'd. This is the upshot of the false Christians Religion. If a man ask them, Is Christ your Lord? he will cry; *God forbid else. Yes, he is our Lord.* Very well; but do you keep his Commandments? *No, how should we?* How then are you his Disciples? *It is impossible*, say they; *What! would you have us keep his Commandments; no man can?* What! impossible to do that, without which Christ hath made it impossible to be a Christian? Is Christ unreasonable? *Does he reap, where he has not sown?* Require, where he has not enabled? Thus it is, that with *Judas* they call him *Master*, but take part with the Evil of the World to betray him; and kiss and embrace him, as far as a specious profession goes; and then sell him to gratifie the passion that they most indulge. Thus, as God said of Old, they make him serve with their sins, and for their sins too.

Mat. 25. 24.

Mat. 7. 16. §. 6. Let no man deceive his own Soul, *Grapes are not gather'd of Thorns, nor*

Figs

Figs of Thistles: A *Wolf* is not a *Sheep*, nor is a *Vulture* a *Dove*. What *Form*, *People*, or *Church* soever thou art of, 'tis the truth of God to mankind, They that have even the form of Godliness, but (by their unmortified Lives) deny the power thereof, make not the *true*, but *false Church*: Which, though she intitle her self the *Lambs Bride*, or *Church of Christ*, she is that *mystery* or *mysterious Babylon*, fitly called by the Holy Ghost, the *Mother of Harlots, and all Abominations*; because degenerated from Christian Chastity and purity into all the Enormities of *Heathen-Babylon* (a sumptuous City of old time, much noted for the seat of the Kings of *Babylon*, & at that time the place in the World of greatest Pride and Luxury.) As she was then, so *Mystical Babylon* is now, the *great Enemy of God's people.* Rev. 17. 5.

§. 7. True it is, *they that are born of the flesh, hate and persecute them that are born of the Spirit*; who are the Circumcision in heart. It seems they cannot own nor worship God after her inventions, Methods and Prescriptions, nor receive for Doctrine, her Vain Traditions, any more than they can comply with her corrupt Fashions, Gal. 4. 29.

and

and Customs in their Conversation. The Case being thus, from an *Apostate* she becomes a *Persecutor*. 'Tis not enough that she her self decline from *Antient purity*; others, must do so too: She will give them no rest, that will not partake with her in that degeneracy, or receive her Mark. Are any wiser than she? then *Mother-Church*? No, no: Nor can any make *war* with the *Beast* she rides, those worldly powers that protect her, and vow her maintenance against the eryes of her Dissenters. *Apostacy* and *Superstition* are ever proud and impatient of dissent; all must Conform, or perish; therefore the *slain Witnesses*, and *Blood of the Souls under the Altar* are found within the Walls of this *Mystical Babylon*, this great City of false Christians, and are charg'd upon her by the Holy Ghost, in the *Revelation*. Nor is it strange, that she should *slay* the Servants, who first crucified the Lord: But strange and barbarous too, that she should kill her *Husband*, and murder her *Saviour*, Titles she seems so fond of, and that have been so profitable to her; and that she would recommend her self by, though without all Justice. But her Children are reduced

Rev. 6. 9.

so

ſo entirely under the Dominion of Darkneſs, by means of their continued Diſobedience to the manifeſtation of the Divine Will in their ſouls, that they forget what man once was, or they ſhould now be; and know not true and pure Chriſtianity, when they meet it, yet pride themſelves to profeſs it. Their meaſures are ſo carnal and falſe about Salvation, that they call *good evil*, and *evil good*; they make a *Devil a Chriſtian*, and a *Saint* a *Devil*. So that though the Unrighteous Latitude of their Lives be matter of Lamentation, as to themſelves of Deſtruction, that common Apprehenſion, *That they may be Children of God, while in a ſtate of Diſobedience to his Holy Commandments; Diſciples of Jeſus, though they revolt from his Croſs; and Members of his true Church, that is without Spot or Wrinkle, notwithſtanding their Lives are full of Spots and Wrinkles*, is, of all other Deceptions upon themſelves the moſt pernicious to their Eternal Condition. For they are at peace in ſin, and under a ſecurity in their Tranſgreſſion; their vain Hope *ſilences* their Convictions, and *over-lays* all tender Motions to Repentance. So that their Miſtake about their

duty

Duty to God, is as mischievous as their Rebellion against him.

Thus they walk on precipices, and flatter themselves, till the Grave swallows them up, and the Judgment of the Great God breaks the *Lethargy*, and undeceives their poor wretched souls with the *Anguish* of the Wicked, as the Reward of their Works.

§. 8. This has been, is, and will be the Doom of all Worldly Christians; an end so Dreadful, that if there were nothing of Duty to God, or Obligation to men, being a man, and one acquainted with the Terrors of the Lord in the way and work of my own Salvation, Compassion alone was very powerful to excite me to this *Dissvasive* against the Worlds Superstitions and Lusts, and to invite the Professors of Christianity to the knowledge and Obedience of the *Daily Cross*, as the alone way left by Christ, and appointed us to Blessedness; That they, who now do but usurp the *Name*, may have the *Thing*, and by the power of the *Cross* (to which they are now dead, *instead of being dead to the World by it*) they may be made partakers of the Resurrection that is in Christ Jesus unto

unto Newneſs of Life. For they that are truly in Chriſt, that is, Redeem'd by, and intereſted in him, are new Creatures: They have receiv'd a *New Will*, ſuch as does the Will of God, not their own; They *pray in Truth*, and don't mock God when they ſay, *Thy Will be done in Earth, as it is in Heaven*: they have *New Affections*, ſuch as are ſet on things above, and make Chriſt their Eternal Treaſure: *New Faith*, ſuch as overcomes the ſnares and temptations of the Worlds Spirit in themſelves, or as it appears through others: And laſtly, *New Works*, not of a ſuperſtious Contrivance, or of human Invention, but the pure fruits of the Spirit of Chriſt working in them, as *Love, Joy, Peace, Meekneſs, Long-ſuffering, Temperance, Brotherly kindneſs, Faith, Patience, Gentleneſs and Goodneſs*, againſt which there is no Law; and they that have not this *Spirit* of *Chriſt*, & walk not in it, the Apoſtle *Paul* has told us, are none of his, but the Wrath of God and Condemnation of the Law will lie upon them. For if there is *no Condemnation to them that are in Chriſt, who walk not after the fleſh but after the ſpirit*, which is *Paul's* Doctrine, they that walk not according to that holy

Gal. 2. 20.
Col. 3. 1, 2, 3.
1 Joh. 5. 4.
Hoſ. 10. 8.
Rom. 8.

holy *Spirit*, by his Doctrine are not in Christ; that is, have no Interest in him, nor just Claim to Salvation by him: And *consequently* there is *condemnation* to such.

§. 9. And the Truth is, the Religion of the Wicked is a Lye. *There is no*
Isa 48.22. *peace*, saith the Prophet, *to the wicked*: Indeed there can be none; they are reprov'd in their own Consciences, and condemn'd in their own Hearts in all their Disobedience. Go where they will, *Rebukes go with them*, and oftentimes Terrours too; for it is an offended God that pricks them, and by his Light sets their Sins in Order before them. Sometimes they strive to appease him by their corporal framed Devotion and *Worship*, but in vain; for true Worshipping of God is *Doing his Will*, which they transgress; the rest is a false Com-
Mat. 21. 30. plement, like him that said he would go and did not. Sometimes they fly to Sports and Company to *drown* the Reprovers Voice, and *blunt* his Arrows, to chase away troubled thoughts, and secure themselves out of the reach of the Disquieter of their pleasures: But the Almighty first or last will overtake them; there is no flying his final Justice, for those that

that reject the terms of his mercy. Impenitent *Rebels* to his Law may then call to the Mountains, and run to the Caves of the Earth for Protection, but in vain; his *All-searching Eye* will penetrate their thickest *Coverings*, and strike up a *Light* in that obscurity, which shall terrifie their *Guilty souls*, and which they shall never be able to extinguish. Indeed, their *Accuser* is with them, they can no more be rid of him, than of themselves; he is in the midst of them, and will stick close to them; That spirit which bears *witness* with the spirits of the Just, will bear *witness* against theirs. Nay, their own *hearts* will abundantly come in against them; and *if thy heart condemn* 1 John 3. *thee*, says the Apostle *John*, *God is greater*, 20. *and knows all things*: that is, There is no escaping the Judgments of God, whose power is so infinite, if a man is not able to escape the Condemnation of himself.

'Tis at that day, *proud* and *luxurious Christians* shall learn, that *God is no Respecter of Persons*; that all *Sects* and *Names* shall be swallowed up in these too kinds, of *Sheep* and *Goats*, *Just* and *Unjust*; and the very *Righteous* must have a Trial for it. Which made that holy Man cry out;

If

1 Pet. 4. 18. *If the Righteous scarcely are saved, where shall the wicked and ungodly appear?* If their *Thoughts, Words* and *Works* must stand the *Test*, and come under scrutiny before the Impartial Judge of Heaven and Earth; how then should the *Ungodly* be exempted? No. We are told by him that cannot lye, many shall even cry *Lord, Lord*; set forth their *Profession* and recount the *Works* that they have done *in his Name*, to make him Propitious, and be rejected with this Direful Sentence

Mat. 7. 23. *Depart from me ye workers of Iniquity, I know you not.* As if he had said, "Get you "gone you evil-doers, though you have "profest me, I will not know you; your "vain and evil lives have made you unfit "for my holy Kingdom. Get you hence "and go to the *Gods* whom you have ser- "ved, your beloved *Lusts*, whom you "worshipt, and the *Evil World* that you "so much coveted and ador'd, let them "save you now, if they can, from the "*wrath* ready to come upon you, which "is the wages of the deeds you have "done. Here is the end of their *work* that build upon the *Sand*, the breath of the Judge will blow it down; and *woful* will the fall thereof be! Oh! 'tis now, that the

Right

Righteous have the better of the *Wicked*, which made an Apoſtate cry in old time, *Oh! that I may die the death of the Righteous, and that my latter end may be like unto his!* For the ſentence is chang'd, and the Judge ſmiles; he caſts the Eye of Love upon his own Sheep, and invites them with a *Come, ye bleſſed of my Father, that through patient continuance in well doing have long waited for Immortality! You have been the true Companions of my Tribulations & Croſs, and with unwearied Faithfulneſs in obedience to my holy Will have valiantly endur'd to the End, looking to me, the Author of your precious Faith, for the Recompence of Reward, that I have promiſed to them that love me and faint not; O enter ye into the Joy of your Lord, and inherit the Kingdom prepared for you from the foundation of the World.*

Numb. 23. 10.

Mat. 25. 32.

§. 10. O *Chriſtendom*, my Soul moſt fervently prays, that after all thy lofty *Profeſſion of Chriſt* and his meek and holy Religion, thy unſutable & *un-Chriſt-like life* may not *caſt* thee at that Great Aſſize of the World, and loſe thee ſo great *ſalvation* at laſt. Hear me once, I beſeech thee: Can Chriſt be thy *Lord*, and thou not *obey* him? Or, canſt thou be his *ſervant*,

Gal. 6. 7. *vant*, and never *ſerve* him? *Be not de*
ved, *ſuch as thou ſoweſt*, *thou ſhalt re*
He is none of thy *Saviour*, whilſt th
rejecteſt his *Grace* in thy heart, by wh
he ſhoud *ſave* thee. Come, what
he *ſaved* thee from? Has he *ſaved* th
from thy *Sinful Luſts?* thy *Worldly A*
ctions and *vain Converſation?* If not, th
he is none of thy *Saviour*. For thou
he be offer'd a *Saviour* to all, yet he
Actually a *Saviour* to thoſe only, t
are *ſaved* by him, and none are ſaved
him that live in thoſe Evils, by wh
they are *loſt* from God.

'Tis *ſin*, that Chriſt is come to *ſa*
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Wages of it: But thoſe that are not
ved, that is, delivered by the power
Chriſt in their ſouls from the pow
that *ſin* has had over them, can nev
be *ſaved* from the *Death* and *Wrath*, t
are the Wages of the *ſin* they live in.

So that look, how far people obt
Victory over thoſe evil Diſpoſitions a
Fleſhly *Luſts*, they have been addicted
ſo far they are truly *ſaved*, and are W
neſſes of the *Redemption*, that comes
Jeſus Chriſt. His Name ſhews his Wor

Matt. 1. 21. *And thou ſhalt call his Name Jeſus, for*
ſh

ſhall ſave his people from their ſins. Lo, (ſaid *John* of Chriſt) *the Lamb of God, that takes away the ſin of the World!* That is, *Behold him, that God hath given to enlighten People, and for ſalvation to as many as receive him and his light and grace in their hearts, and take up their daily Croſs, and follow him.* Such as rather deny themſelves the pleaſure of fulfilling their Luſts, than ſin againſt the know[illegible]e he has given them of his Will; or [illegible]at they know they ought not to do.

CHAP. II.

§. 1. *By this Chriſtendom may [illegible] her [illegible]ſe, how foul it is; and next, [illegible]e worſ[illegible] for her pretence to Chriſtianit[illegible]* §. 2. *there is mercy with God up[illegible]epenta[illegible] and propitiation in the blo[illegible]f Jeſu[illegible]* §. 3. *He is the light of the [illegible]ld that reproves the darkneſs, that is, [illegible] evil of the world; and he is to be know[illegible]ithin.* §. 4. *Chriſtendom, like the Inn o[illegible]d, is full of other Gueſts: ſhe is adviſe[illegible] believe, receive and apply it.* §. 5. *O[illegible]he nature of true Faith, it brings pow[illegible]o overcome every appearance of evil.* [illegible] *leads to conſider the Croſs of Chriſt wh[illegible]*

Gal 6 7. *vant*, and never *ſerve* him? *Be not de* ſhall
ved, ſuch as thou ſoweſt, thou ſhalt re (ſaid
He is none of thy *Saviour*, whilſt th that t
rejecteſt his *Grace* in thy heart, by wh is, B
he ſhould *ſave* thee. Come, what light
he *ſaved* thee from? Has he *ſaved* th as re
from thy *Sinful Luſts?* thy *Worldly A* their
ctions and *vain Converſation?* If not, th and f
he is none of thy *Saviour*. For thou ſelve
he be offer'd a *Saviour* to all, yet h than
Actually a *Saviour* to thoſe only, t giver
are *ſaved* by him, and none are ſaved know
him that live in thoſe Evils, by wh
they are *loſt* from God.

'Tis *ſin*, that Chriſt is come to ſ
man from, and *Death* and *Wrath*, as t §. 1.
Wages of it: But thoſe that are not
ved, that is, delivered by the power
Chriſt in their ſouls from the pow
that *ſin* has had over them, can ne
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has been so much wanted. §. 6. *The Apostolick Ministry and end of it; its blessed Effect; the character of Apostolick times.* §. 7. *The Glory of the Cross and its triumph over the Heathen-world: A measure to Christendom, what she is not, and should be.* §. 8. *Her declension and cause of it.* §. 9. *The miserable effects that followed.* §. 10. *From the consideration of the cause, the cure may be more easily known,* viz *not faithfully taking up the daily Cross; then faithfully taking it daily up must be the remedy.*

BY all which has been said, O *Christendom* (& by that better help (if thou wouldst use it) the *Candle*, the Lord has lighted in thee, not utterly extinct) it may evidently appear, first, How great and foul thy *Back-sliding* has been, who from the *Temple of the Lord* art become a *Cage of unclean Birds*, and of an *House of Prayer* a *Den of Thieves*, a *Synagogue of Satan and the Receptacle of every defiled Spirit.* Next that under all this manifest *Defection* thou hast nevertheless valued thy corrupt *self* upon thy Profession of *Christianity*, and fearfully delu-

deluded thy self with the hopes of salvation. The first makes thy Disease dangerous, but the last almost incurable.

§. 2. Yet because there is *Mercy* with the God of Bowels, that he may be feared, and that he takes no Delight in the Eternal Death of poor Sinners, (no, though *Back-sliders* themselves) but is willing, all should come to the knowledge and obedience of the *Truth*, and be saved, he has set forth his *Son* a *Propitiation*, and given him a Saviour to take away the *sins* of the whole World, that those that believe and follow him, may feel the Righteousness of God in the *Remission* of their *sins*, and blotting out of their Transgressions forever. Ezek 18. 20, 21, 23, 24.

Now behold the *Remedy!* an Infallible Cure, one of God's appointing, a precious *Elixir* indeed, that never mist; and that Universal Medicine, which no Malady could ever escape.

§. 3. But thou wilt say, *What is Christ, and where to be found? and how received and applied in order to this mighty Cure?* I tell thee then: first, That he is the great Spiritual *Light of the World*, that lights every one, that comes into the

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World; by which he manifests to them their Deeds of Darkness and Wickedness, and reproves them for committing them. Secondly, He is not far away from thee, as *Paul* said of God to the *Athenians*. *Behold* (says Christ himself) *I* Rev. 3.20. *stand at the door and knock, if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me.* What door can this be but that of the heart of man?

§.4. Thou (like the *Inn* of old) hast been full of other *Guests*, thy *Affections* have entertain'd other *Lovers*; there has been no room for thy *Saviour* in thy Soul. Wherefore *Salvation* is not yet come to thy House, or at least into it, though thou hast been often proffer'd it, and hast professt it long. But if he calls, if he knocks still, that is, if his *Light* yet shines, if it reproves thee still, there is hopes thy *Day* is not over; nor is *Repentance* yet hid from thine Eyes; His Love is after thee still, and his holy Invitation continues to save thee.

Wherefore, O *Christendom!* believe, receive and apply him; this is of Absolute Necessity, that thy Soul may live forever with him. He told the *Jews*, *Unless*

you

you believe that I am he, ye ſhall die in your ſins, and whither I go, you ſhall not come: And becauſe they believed him not, they did not receive him nor any benefit by him. But they that believ'd him, received him; *And as many as receiv'd him,* his own beloved Diſciple tells us, *to them he gave power to become the ſons of God, which are born not of Blood, nor of the will of the fleſh, nor of the will of man, but of God.* That is, "Who are not Chil- "dren of God after the faſhions, pre- "ſcriptions and Traditions of men, that "call themſelves his *Church* and *People*, "(which is but after the Will of Fleſh "and Blood, and the Invention of Car- "nal-men, unacquainted with the Rege- "neration and power of the holy Ghoſt) "*but of God*, that is, according to his will, "and the Working and Sanctification "of his *Spirit* and *Word* of *Life* in them. And ſuch were ever well verſt in the right Application of Chriſt, for he was made to them indeed *Propitiation, Reconciliation, Salvation, Righteouſneſs, Redemption* and *Juſtification.* John 1. 12, 13.

So I ſay to thee, unleſs thou believeſt, that he that ſtands at the door of thy heart and knocks, that ſets thy ſins in

order before thee, and calls thee to r
pentance, be the Saviour of the world
thou wilt die in thy ſins, and where he
gone, thou wilt never come. For
thou believeſt not in him, it is impoſſi
ble, that he ſhould do thee good or e
fect thy Salvation. Chriſt works not a
gainſt Faith, but by it. 'Tis ſaid of old
He did not many mighty works in ſom
places, becauſe the people believed no
in him: So that if thou truly believe
in him, thine ear will be attentive to hi
Voice, and the Door of thine heart ope
to his knocks. Thou wilt yield to th
diſcoveries of his Light, and the Teach
ings of his Grace will be very dear t
thee.

§. 5. It is the nature of true Faith t
beget an holy fear of offending God, a
deep reverence to his precepts, and a
moſt tender regard to the inward Teſti
mony of his Spirit, as that, by which
his Children in all Ages have been ſafe
ly led to Glory. For as they that truly
believe, receive Chriſt in all his Tender
to the Soul; ſo as true it is, that thoſe
who receive him thus, with him receive
power to become the ſons of God, that
is, an inward force and ability to do

what

whatever he requires: ſtrength to morti-
e their Luſts, controle their Affections,
eſiſt evil Motions, deny themſelves and
vercome the World in its moſt inticing
Appearances. This is the life of the bleſ-
ed Croſs of Chriſt, which is the ſubject
f the following Diſcourſe, and what
hou O man muſt take up, if thou intend-
ſt to be the Diſciple of Jeſus; nor canſt
hou be ſaid to receive Chriſt or to be-
ieve in him, whilſt thou rejecteſt his
Croſs: for as the receiving of Chriſt is the
eans appointed of God to ſalvation,
o the bearing thy daily Croſs is the only
rue Teſtimony of receiving him, and
herefore it is enjoyned by him, as the
great token of Diſcipleſhip; *Whoſoever will be my Diſciple, let him take up his daily Croſs and follow me.*

This, O *Chriſtendom*, is that, thou haſt ſo much wanted, and the want of which has prov'd the only cauſe of thy miſera-ble *Declenſion* from pure *Chriſtianity*: To conſider which well, as it is thy duty, ſo of great uſe to thy *Reſtoration*.

For as the knowledge of the *Cauſe* of any *Diſtemper* guides the *Phyſitian*, to make a right and ſafe Judgment in the Application of his *Medicine*; ſo it will much

much enlighten thee in the way of t
Recovery, to know and weigh the f
cause of this spiritual *Lapse* and *Mala*
thou art faln into. To do which, a G
neral view of thy *primitive Estate*, a
consequently their *work*, that *first*
bour'd in the *Christian Vineyard*, will
needful, and if therein something be
peated, the weight and dignity of t
subject will bear it without the need
any Apology.

§. 6. The *Work* of *Apostleship*, we a
told by a *prime Labourer* in it, was, *T*
Acts 18. 26. *turn people from Darkness to Light, a*
from the power of Satan unto God. That i
instead of yielding to the *Temptations* an
Motions of *Satan*, who is the Prince
Darkness (or Wickedness, the one b
ing a Metaphor to the other) by who
power their *Understandings* were obsc
red, and their *Souls* held in the servi
of Sin, they should turn their minds
the appearance of Christ the *Light* an
Saviour of the *World*, who by his ligh
shines in their souls, and thereby give
them a sight of their sins, and discove
every *temptation* and *motion* in them unt
evil, and reproves them, when they gi
way thereunto, that so they might be
come

me the Children of *Light*, and walk in
e path of *Righteouſneſs*. And for this
eſſed Work of Reformation did Chriſt
ndue his Apoſtles with his *ſpirit* and
wer, that ſo men might not longer ſleep
a ſecurity of *ſin* and *ignorance* of God,
it awake to *Righteouſneſs*, that the Lord
eſus might give them *Life*; that is, that
ey might leave off ſinning, deny them-
lves the pleaſure of wickedneſs, and
y true repentance turn their hearts to
od, to well doing, in which is peace.
And truly, God ſo bleſſed the *faithful la-*
rs of theſe poor *Mechanicks*, yet his great
mbaſſadors to mankind, that in *a few years*
any *thouſands*, (that had lived without
od in the World, without a ſenſe or
ar of him, lawleſly, very ſtrangers
the work of his *ſpirit* in their hearts,
eing captivated by *Fleſhly Luſts*,) were
nwardly ſtruck and quickned to the *word*
f *Life*, and made ſenſible of the coming
nd power of the Lord Jeſus Chriſt as a
idge and Law-giver in their *ſouls*; by
hoſe holy *light* and *Spirit* the hidden
hings of darkneſs were brought to light
nd condemn'd, and pure *Repentance*
om thoſe dead works begotten in them,
at they might ſerve the living God in

New-

Newness of *Spirit*. So that thence f
ward they lived not to themselves, n
ther were they carried away of those f
mer divers Lusts, by which they had b
seduced from the true fear of God; b
Rom. 8. 2. the *Law* of the *Spirit* of *Life*, by whi
they overcame the *Law* of *Sin* and *Dea*
was their Delight, and therein did th
Ps. 29. 13. meditate day and night. Their Rega
towards God was not taught by the *Pr*
cepts of *men* any longer, but from t
Knowledge they had received by h
own *Work* and *Impressions* in their *Souls*.

They had now quitted their old Maste
the *World*, the *Flesh* and the *Devil*, an
deliver'd up themselves to the holy Gu
dance of the *Grace* of Christ, that taugh
then *to deny Ungodliness and the World*
Tit. 2. 11, 12. *Lusts, and to live soberly, righteously an*
Godly in this present Life. This is th
Cross of *Christ* indeed, and here's the *V*
ctory it gives to them that take it up: B
this *Cross* they died daily to the *old Li*
they had lived, and by holy watchful
ness against the secret Motions of Evi
in their hearts they crusht *sin* in its con
ceptions, yea, in its temptations. So tha
1 John 5. 18. they (as the Apostle *John* adviseth them
kept themselves, that the Evil One touche
them not. Fo

For the *Light* (which Satan cannot endure, and with which Christ had enlightned them) discover'd him in all his Approaches and Assaults upon the Mind, and the power they receiv'd through their inward obedience to the manifestations of that blessed *Light*, enabled them to resist and vanquish him in all his Stratagems.

And thus it was, that where once nothing was examin'd, nothing now went unexamin'd: *every Thought* must come to Judgment, and the Rise and Tendency of it be well approved, before they allow'd it any room in their minds. There was no fear of entertaining Enemies for Friends, whilst this *strict Guard* was kept upon the very *Wicket* of the *Soul*. Now the old *Heavens* and *Earth*, that is, the old *Earthly Conversation* and old *Carnal, that is, Jewish or shaddowy Worship, past away apace, and every day all things became New. He was no more a Jew, that was one outwardly, nor that Circumcision, that was in the Flesh; but he was the Jew, that was one inwardly, and that Circumcision, which was of the Heart, in the Spirit, and not in the Letter, whose praise is not of man, but of God.* Rom. 2. 28, 29.

§. 7.

§. 7. Indeed, the *Glory* of the Chri- ſtian ſhin'd ſo conſpicuouſly through the ſa- niva *Denyal* of their Lives, that daily bo not, it, that it ſtruck the *Heathen* with aſt- Tim niſhment, and in a ſmall time ſo ſho mig their *Altars*, diſcredited their *Orac* grea ſtruck the Multitude, invaded the *Cou* did and overcame their Armies, that it l *Ball Prieſts*, *Magiſtrates* and *Generals* in Tr *ings* umph after it, as the *Trophies* of its Po To er and Victory. and

And while this Integrity dwelt wi tha Chriſtians, mighty was the Preſence, an tali Heb. 11. 32, *to the end.* invincible that *power* that attended the *him* *It quenched Fire, daunted Lyons, turn* Lov Iſa. 43. 2 *the edge of the Sword, out-fac'd Inſtrumen* the Dan. 3. 12. *of Cruelty, convicted Judges and conver* of *to the end.* *ed Executioners.* In fine, the ways the Chap 6 W 16, *to the end.* Enemies took to deſtroy, encreaſt them the and by the deep Wiſdom of God, the tha were made great *Promoters* of the Truth but who in all their Deſigns endeavoured t of extinguiſh it. Now not a vain *Thought* *ſur* nor an idle *Word*, nor an unſeemly *Act* *tion* *on* was permitted: no, not an *immodeſt* tha *Look*, no *Courtly Dreſs*, *gay Apparel*, *Com-* *Rep* *plemental Reſpects*, or *perſonal Honour* the much leſs thoſe lewd *Immoralities* an *on* ſcandalous *Vices* now in vogue with Chri- *ty* ſtian

ſtians, could find either Example or Connivance among them. Their Care was not, how to ſport away their precious Time, but how to redeem it, that they might have enough to work out their great Salvation (which they carefully did) with fear and trembling; not with *Balls* and *Masks*, with *Play houſes*, *Dancings*, *Feaſtings* and *Gamings*; No, no; To make ſure of their Heavenly Calling and Election was much dearer to them, than the poor and trifling Joys of Mortality. For they having with *Moſes ſeen him that is Inviſible*, and found, that his Loving-kindneſs was better than *Life*, the peace of his Spirit, than the favour of Princes; as they feared not *Cæſar*'s Wrath, ſo they choſe rather to ſuſtain the Afflictions of Chriſts true *Pilgrims*, than enjoy the *pleaſures* of ſin, that were but for a *ſeaſon*; eſteeming his *Reproaches* of more value, than the periſhing *Treaſures* of the Earth. And if the *Tribulations* of *Chriſtianity* were more eligible, than the *Comforts* of the World, and the *Reproaches* of one, than all the *Honour* of the other, there was ſurely no *Temptation* in it then, that could ſhake the Integrity of *Chriſtendom*.

Ephes 5. 15, 16.

§. 8. By

§. 8. By this short draught, of wh
Christendom was, thou mayst see, O *Chr*
stendom, what thou art not, and consi
quently, what thou ought'st to be. B
how comes it, that from a *Christendo*
that was thus *Meek*, *Merciful*, *self-denying*
suffering, *temperate*, *holy*, *just* and *good*
so like to Christ, whose Name it bor
we find a *Christendom* now, that is *su*
perstitious, *Idolatrous*, *persecuting*, *proud*
passionate, *envious*, *malicious*, *selfish*, *drun*
ken, *lascivious*, *unclean*, *lying*, *swearing*
cursing, *covetous*, *oppressing*, *defrauding*
with all other Abominations known i
the Earth, and that to an *Excess* justly
scandalous to the worst of *Heathen*-Ages
surpassing them more in *Evil* than i
Time: I say, how comes this lamenta
ble *Defection*?

I lay this down, as the undoubted
Reason of this *Degeneracy*, to wit, th
Inward disregard of thy mind to the Light o
Christ shining in thee, that first shew'd the
thy sins and reproved them, and that
taught and enabled thee to *deny* and *re*
sist them. For as thy *Fear* towards God
and holy Abstinence from Unrighteous
ness was at first not taught by the *Pre*
cepts of *men*, but by that *Light* and *Grace*
which

which reveal'd the most secret *Thoughts* and *Purposes* of thine heart, and searcht the most inward parts of thy belly (setting thy *sins* in order before thee, and reproving thee for them, not suffering one unfruitful *thought*, *word* or *work* of Darkness to go unjudg'd.) So when thou didst begin to dis-regard that *Light* and *Grace*, to be careless of that holy *Watch*, that was once set up in thine heart, and keptst not *Centinel* there (as formerly) for God's Glory and thy own peace; the restless Enemy of man's good, quickly took Advantage of this slackness, and often surprized thee with *Temptations*, whose suitableness to thy *Inclinations* made his *Conquest* over thee not difficult

In short, thou didst omit to take up Christs holy *Yoke*, to bear thy *daily Cross*, Mat. 11.29 thou wert careless of the government of thy Affections, and kept'st no *Journal* nor *check upon* thy Actions; but declin'st to *audit Accounts* in thine own Conscience with Christ thy *Light*, the great Bishop of thy Soul and *Judge* of thy works, whereby the holy *Fear* decay'd, and *love* wax'd cold; *Vanity* abounded, and *Duty* became burdensom. Then up came *Formality* instead of the power of Godliness, *Superstition*

perstition in place of Christ's Institution and whereas Christs business was, to draw off the minds of his Disciples from all outward *Temple*, and carnal *Rites* and *Services*, to the inward and spiritual Worship of God (sutable to the nature of Divinity) a worldly, humane, pompous Worship is brought in again, and a worldly *Priesthood*, *Temple* and *Altar* are re-established. Now it was that the *sons of God once more saw, the daughters of men were fair*; that is, the pure Eye grew dim, that *Repentance* had *open'd*, that saw no Comliness out of Christ. And the *Eye of Lust* became uncloſed again by the God of the World; and those *worldly pleasures*, that make such as love them forget God (though once despised for the sake of Christ,) began now to recover their old beauty and Interest in the Affections, and from liking them, to be the *study*, *care* and *pleasure* of thy life.

True, there still remain'd the Exterior *Forms* of *Worship*, and a *Nominal* and *Moral* Reverence to God and Christ, but that was all: For the offence of the holy *Cross* ceas'd, the power of Godliness was denied, self-denial lost; and though fruitful in the Invention of *Ceremonies*

Orn

Ornaments, yet barren in the bleſſed fruits of the ſpirit. And a thouſand ſhells can't make up one kernel, nor many dead Corps one living man.

§. 9. Thus Religion fell from Experience to *Tradition*, and worſhip from power to *Form*, from Life to *Letter*; that inſtead of putting up lively and powerful Requeſts, animated by the deep ſenſe of want and the Aſſiſtance of the holy Spirit, by which the Ancients prayed, wreſtled and prevail'd with God; behold a by-rote *Mumpſimus*, a dull and inſipid *Formality*, made up of corporal *bowings* and *Cringings*, *Garments* and *Furnitures*, *Perfumes*, *Voices* and *Muſicks*, fitter for the Reception of ſome Earthly Prince, than the heavenly Worſhip of the only true and immortal God, the Eternal, Inviſible Spirit. Rom. 8. 26, 27.

But thy *Heart* growing *Carnal*, thy *Religion* did ſo too; and not *liking* it as it was, faſhion'd it to thy *liking*, forgetting what the holy Prophet ſaid, *The Prayers of the Wicked are an Abomination to the Lord*; and what *James*, *Ye ask, and ye receive not*, (Why?) *becauſe ye ask amiſs*, that is, with an heart that is not right, but *inſincere*, *unmortified*, not in the

Faith that *purifies the Soul*, and therefore can never receive what is askt: ſo that a man may ſay with Truth, thy Condition is the worſe by thy Religion, becauſe thou art tempted to think thy ſelf the better for it, and art not.

§. 10. Well! by this Proſpect, that is given thee of thy foul *Fall* from primitive *Chriſtendom*, and the true Cauſe of it, to wit, *a Neglect of the Daily Croſs of Chriſt*; it may be eaſie for thee to inform thy ſelf of the Way of thy *Recovery*.

For look, at what Door thou went'ſt out, at that Door thou muſt come in; and as letting fall and forbearing the *daily Croſs* loſt thee; ſo taking up and enduring the *daily Croſs* muſt recover thee. It is the ſame way, by which *Sinners* and *Apoſtates* become the Diſciples of *Jeſus*. *WHOSOEVER* (ſays Chriſt) *will come after me, and be my Diſciple, let him deny himſelf, and take up his daily Croſs and follow me.* Nothing ſhort of this will do; for as it is *ſufficient*, ſo it is *indiſpenſible*: No *CROWN*, but by the *CROSS*; no Life *Eternal*, but through the *Death* of it: And it is but juſt, that thoſe Evil and barbarous Affections, than crucified *Chriſt afreſh*, ſhould by his holy

Mat 16 25. Mark 8. 34. Luke 14. 26.

Croſs

Croſs be crucified. *Blood requires blood*; his *Croſs* is the *Death* of *ſin*, that caus'd his *Death*; and he the *Death* of *Death*, according to that paſſage of the Apoſtle; *O Death! I will by thy Death!* 1 Cor. 15. 55.

CHAP. III.

§. 1. *What the* Croſs *of Chriſt is? a figurative ſpeech, but truly the divine power that mortifies to the world.* §. 2. *It is ſo called by the Apoſtle* Paul *to the* Corinthians. §. 3. *Where is it the* Croſs *appears and muſt be born?* within, *where the luſts are, there they muſt be crucified.* §. 4. *Experience teaches every one this to be true. Chriſt aſſerts it,* From within comes murder, *&c. and that is the houſe where the ſtrong man muſt be bound.* §. 5. *How is the Croſs to be born? The way is ſpiritual, a denial of ſelf, the pleaſure of ſin, to pleaſe God and obey his will, as manifeſted to the ſoul by the light he gives it.* §. 6. *This ſhews the difficulty, yet the neceſſity of the Croſs.*

THe *Daily Croſs* being *then*, O *Chriſtendom*, and ſtill the way to *Glory*

that the ſucceeding matter, which wholly relates to the Doctrine of it, may come with moſt Evidence and Advantage upon thy Conſcience, it is moſt ſeriouſly to be conſider'd.

Firſt, *What the Croſs of Chriſt is?*

Secondly, *Where the Croſs is to be taken up?*

Thirdly, *How and after what manner 'tis to be born?*

Fourthly, *What is the great Work and Buſineſs of the Croſs?*

[Where the *ſins* it *crucifies*, with the *Miſchiefs* that attend them will be at large expreſt.]

Fifthly and Laſtly, I ſhall add many *Teſtimonies from living and dying Perſons of great Reputation* either *for their* Quality, Learning *or* Piety, *as a General Confirmation of the whole* Tract.

To the *Firſt*, *What is the* Croſs *of Chriſt?*

§. 1. The *Croſs of Chriſt* is a *Figurative* ſpeech, borrowed from the outward Tree or *Wooden Croſs*, *on which Chriſt ſubmitted to the Will of God*, *in permitting him to ſuffer Death at the hands of evil men*; that the *Croſs Myſtical is that Divine*

nd Power, which croſſeth the carnal wills of nen, and gives a contradiction to their cor-upt affections, and that conſtantly oppoſeth t ſelf to the inordinate and fleſhly appetite f their minds, and ſo may be juſtly term'd the nſtrument of mans holy dying to the World, nd being made conformable to the Will of God. For nothing elſe can mortifie *ſin*, or make it eaſie to us to ſubmit to the *Divine Will* in things otherwiſe very *con-rary* to our own.

§. 2. The preaching of the Croſs there-fore in primitive times was fitly called by *Paul* (that famous and skilful Apo-ſtle in ſpiritual things) the *Power of God*, though to them that periſh, then as now, *Fooliſhneſs*. That is, to thoſe that were truly weary and heavy laden, and need-ed a Deliverer, to whom *ſin* was bur-denſome and odious, the preaching of the *Croſs*, by which *ſin* was to be mortifi-ed, was to them the *Power of God*, or a preaching of the Divine *Power*, by which they were made Diſciples of Chriſt and Children of God: and it wrought ſo powerfully upon them, that no proud or licentious Mockers could beat them out of love with it. But to thoſe that walkt in the *Broad way*, in the full La-

1 Cor. 1. 18.

John 1. 21.

titude of their Luſts, and dedicated thei time and Care to the pleaſure of thei corrupt Appetites, to whom all *Yoke* an *Bridle* were & are Intolerable; the *preac ing of the Croſs was and is Fooliſhneſs* (t which I may add in the Name but of to many now-a-days) and the Practice *Ri diculous*, embrac'd by none (if they ma be believed) *but half-witted people, of ſtu gy and ſingular tempers, affected with th Hypocondry, and oppreſt with the power Melancholy.* For all this and more is be ſtowed upon the *Life* of the Bleſſed *Cro of Chriſt* by the very Profeſſors and pre tended Admirers of it.

II. §. 3. Well, *But then where does th* Croſs *appear, and where muſt it be take up?*

I anſwer, *Within:* That is, in th *heart* and *ſoul:* For where the *ſin* is, th *Croſs* muſt be. Now, all *Evil* come from *within*, this Chriſt taught. *Fro within* (ſaith Chriſt) *out of the heart o men proceed evil thoughts, Adulteries, For nications, Murders, Thefts, Covetouſneſs Wickedneſs, Deceit, Laſciviouſneſs, an evi Eye, Blaſphemy, Pride, Fooliſhneſs: a theſe evil things come from within, and defi the man.* Th

The *heart* of man is the ſeat of *ſin*, and where he is defiled, he muſt be ſanctified; and where ſin lives, there it muſt die: it muſt be crucified. Cuſtom in Evil hath made it natural to men to do *evil*; and as the ſoul rules the body, ſo this corrupt nature ſways the whole man: but ſtill 'tis all from *within*.

§. 4. Experience teaches every Son and Daughter of *Adam* an Aſſent to this; for the Enemy's Temptations are ever directed to the mind, which is *within*: If they take not, the ſoul ſins not; if they are embrac'd, they preſently conceive *Luſt* (that is, *inordinate Deſires*,) *luſt conceived, brings forth ſin, and ſin finiſht* (that is, *acted*) *brings forth Death*. Here is both the Cauſe and the Effect, the very Genealogy of ſin, its Riſe and End. Jam. 1.15.

In all this the Heart of evil man is the Devil's Mint, his Work-houſe, the place of his Reſidence, where he exerciſes his Power and Art. And therefore the *Redemption* of the *ſoul* is aptly called the *Deſtruction of the Works of the Devil, and bringing in of everlaſting Righteouſneſs*. When the *Jews* would have infam'd Chriſt's Miracle of *caſting out of Devils*, by 1 Joh. 3.8. Dan. 9. Mark 3. 27.

by a blasphemous Imputation of it to the power of *Beelzebub*, he says, *That no man can enter into a strong man's house, and spoil his goods, till he first bind the strong man.* Which as it shews the Contrariety, that was between *Beelzebub* and the *Power* by which he dispossest him; so it teaches us to know, that the Souls of the Wicked are the Devil's house, and that his Goods, his evil Works, can never be destroyed, till first he that wrought them and keeps the house, be *bound.* All which makes it easie to know, *Where the Cross* must be taken up, by which alone the *strong man* must be *bound*, his *Goods spoil'd*, and his *Temptations resisted*, that is, *within*, in the heart of man.

III. §. 5. But in the next place, *How and in what manner is the* Cross *to be daily born?*

The Way, like the Cross, is Spiritual; that is, *an Inward submission of the soul to the will of God, as it is manifested by the Light of Christ in the Consciences of men, though it be contrary to their own Inclinations.* For Example; When Evil presents, that which shews the Evil does also tell them, they should not yield to it; and if they close with its Counsel, it gives them power to escape it: but they

they that look and gaze upon the temptation, at laſt fall in with it, and are overcome by it; the Conſequence of which is Guilt and Judgment. Therefore as the *Croſs* of *Chriſt* is that ſpirit and power (*in men*, though not of men, but of God) which croſſeth and reproveth their fleſhly Luſts and Affections; ſo the way of taking up the *Croſs* is an Intire Reſignation of ſoul to the diſcoveries and requirings of it; Not to conſult their Worldly Pleaſure, or carnal Eaſe or Intereſt (for ſuch are captivated in a moment) but continually to watch againſt the very appearances of *Evil*, and by the obedience of *Faith*, that is, of true love to and confidence in God, chearfully offer up to the Death of the *Croſs* that Earthly part, that *Judas* in themſelves, which not enduring the Heat of the *ſiege*, and being *impatient* in the hour of *Temptation*, would by its near Relation to the *Tempter* more eaſily *betray* their *ſouls* into his hands.

§. 6 O this ſhews to every Experience, how hard it is to be a *true Diſciple* of *Jeſus!* The Way is narrow indeed, and Gate very ſtraight, where not a *Word*, no, not a *Thought* muſt ſlip the

Mat. 24. 42. Ch. 25. 13. Ch. 26. 38,--42. Mark 13. 13. Phil. 2. 12. 1 Cor. 8, 9. Ch. 11. 3. 1 Thes. 3. 5. 1 Cor. 15. 50.

the Watch, or scape the Judgment! Such Circumspection! such Caution! such Patience! such Constancy! such holy Fear and Trembling! This gives an Easie Interpretation to that hard saying, *Flesh and Blood cannot inherit the Kingdom of God*, those that are captivated with fleshly lusts and affections, for they cannot bear the *Cross*; and they that cannot endure the *Cross*, must not have the *Crown*. To reign, 'tis necessary first to suffer.

CHAP. IV.

§. 1. *What is the great work of the Cross? The answer to this of great moment.* §. 2. *The work of the Cross is* Self-denial. §. 3. *What was the cup and Cross of Christ?* §. 4. *What was our cup and cross?* §. 5. *Our duty to follow Christ as our Captain.* §. 6. *Of the distinction upon self, a lawful & an unlawful self.* §. 7. *What the lawful self is?* §. 8. *That it is to be denied in some cases by Christ's doctrine and example.* §. 9. *by the Apostle's pattern.* §. 10. *The danger of preferring lawful self above our duty to God.* §. 11. *The reward of self-denial*

nial an excitement to it. §. 12. *This doctrine as old as* Abraham. §. 13. *His obedience of faith memorable.* §. 14. Job *a great inſtance of ſelf-denial, his contentation.* §. 15. Moſes *alſo a mighty example, his neglect of* Pharao's *Court.* §. 16. *His choice.* §. 17. *The reaſon of it,* viz. *the recompence of reward.* §. 18. Iſaiah *no inconſiderable inſtance, who of a Courtier became an holy Prophet.* §. 19. *Theſe inſtances concluded with that of holy* Daniel, *his patience and integrity, and the ſucceſs they had upon the King.* §. 20. *There might be many mention'd to confirm this bleſſed doctrine.* §. 21. *All muſt be left for Chriſt, as men would be ſaved.* §. 22. *The way of God is a way of faith and ſelf-denial.* §. 23. *An earneſt ſupplication and exhortation to all to attend upon theſe things.*

Q. BUt Fourthly, *What is the great Work and Buſineſs of the Croſs reſpecting man?*

Anſw. §. 1. This indeed is of that mighty moment, to be truly, plainly and throughly anſwered, that all that went before, ſeems only to ſerve for *preface* to it; and miſcarrying in it, to be no leſs

leſs than a miſguidance of the ſoul about its way to bleſſedneſs. I ſhall therefore purſue the Queſtion with the beſt knowledg God hath given me in the Experience of ſeveral Years Diſcipleſhip.

The *great Work and Buſineſs of the Cro* in Man is SELF-DENIAL, a word, of much depth in it ſelf, ſo of ſore Contradiction to the World; little underſtood, but leſs embrac'd by it, yet muſt be born for all that. The Son of God is gone before us, and by the bitter *cup* he drank, and *baptiſm* he ſuffered, has left us an Example, that we ſhould follow his ſteps. Which made him put that hard Queſtion to the Wife of *Zebedee* and her two ſons, upon her ſoliciting, that one might ſit at his right, and the other at his left hand in his Kingdom

Mat. 20. 20, 21, 22, 23. *Are ye able to drink of the cup I ſhall drink of, and to be baptized with the baptiſm I am baptized with?* It ſeems, their faith was ſtrong; they anſwered, *Yes.* Upon which he replied: *Ye ſhall drink indeed of my cup, and be baptized with the baptiſm I am baptized with*; but their *reward* is left to his Father.

§. 3. *What was his cup he drank of, and baptiſm he ſuffered?* I anſwer, The

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were the *Denial and offering up of himſelf by the Eternal ſpirit to the Will of God in undergoing the Tribulations of his Life and Agonies of his Death upon the Croſs for man's ſalvation.*

§. 4. *What is our Cup and Croſs that we ſhould drink and ſuffer?* They are the Denial and offering up of our ſelves by the ſame ſpirit to do or ſuffer the Will of God for his ſervice and Glory; which is the true Life and obedience of the *Croſs* of *Jeſus*; narrow ſtill, but before, an unbeaten way. For when there was none to help, not one to open the Seals, to give knowledge or direct the courſe of poor man's recovery; He came in the greatneſs of his Love and ſtrength; and though clothed with the infirmities of a mortal man, being within fortified by the Almightineſs of an immortal God, he travelled through all the ſtraights and difficulties of humanity, and firſt of all others trod the untrodden Path to Bleſſedneſs.

§. 5. O come, let us follow him, the moſt unwearied, the moſt Victorious Captain of our Salvation! to whom all the Great *Alexanders* and Mighty *Caſars* of the World are leſs than the pooreſt

Soldier

Soldier of their Camps could be to them. True, they were all *Great Princes* of their kind, and Conquerours too, but on very differing principles. For *Christ made himself of no Reputation to save mankind*; but these plentifully ruin'd people to augment theirs. They vanquisht others, not themselves; Christ conquer'd *SELF*, that ever vanquisht them: Of Merit therefore the *most Excellent Prince* and *Conquerour*. Besides, they advanc'd their Empire by *rapine* and blood, but he by *suffering* and perswasion; he never by Compulsion, they always by force prevail'd. Misery and *slavery* follow'd all their Victories; his brought greater *freedom* and felicity to those he overcame. In all they did, they sought to please themselves; in all he did, He aimed to please his Father, who is God of Gods, King of Kings, and Lord of Lords.

'Tis this most perfect Pattern of *self-denyal* we must follow, if ever we will come to Glory: To do which, let us consider *Self-denyal* in its true Distinction and Extent.

§. 6. There is a *lawful* and *unlawful self*, and both must be denyed for the

sake

ſake of him, that in ſubmiſſion to the Will of God, counted nothing dear, that he might ſave us. And though the World be ſcarcely in any part of it at that paſs, as yet to need that Leſſen of the *Denyal* of lawful *Self*, that every day moſt greedily ſacrifices to the pleaſure of Unlawful *Self*: Yet to take the whole thing before me, and for that it may poſſibly meet with ſome that are ſo far advanc'd in this ſpiritual Warfare, as to receive ſome ſervice from it, I ſhall at leaſt touch upon it.

§. 7. The *lawful Self*, which we are to deny, is that *conveniency, eaſe, enjoyment and plenty, which in themſelves are ſo far from being Evils, that they are the Bounty and Bleſſings of God to us*: As, *Huſband, Wife, Child, Houſe, Land, Reputation, Liberty and Life it ſelf*; theſe are Gods favours which we may enjoy with lawful pleaſure, and juſtly improve as our honeſt Intereſt. But when God requires them, where-ever the *Lender* calls for them, or is pleaſed to try our Affections by our parting with them, I ſay, when they are brought in Competition with him, they muſt not be preferr'd, they muſt be denyed. Chriſt himſelf deſcend-

ed from the glory of his Father, and willingly made himself of no reputation among men, that he might make us of some with God, and from the Quality of thinking it no Robbery to be *Equal* with God, he humbled himself to the poor form of a servant, yea, the ignominious *death* of the *Cross*, that he might deliver us an example of pure humility and entire submission to the Will of our heavenly Father.

Phil. 2. 5, 6, 7, 8.

§. 8. It is the Doctrine he teaches us in these words; *He that loveth Father or Mother, Son or Daughter more than me, is not worthy of me.* Again, *Whosoever he be of you, that forsaketh not all that he hath, cannot be my Disciple.* And he plainly told the Young *Rich man*, that if he would have eternal Life, *he should sell all and follow him*; a Doctrine sad to him, as 'tis to those, that like him (for all their high pretences to Religion) in truth love their Possessions more than Christ. This Doctrine of *self-denial* 'tis the Condition to eternal Happiness: *He that will come after me, let him deny himself, and take up his Cross and follow me.* Let him do as I do: and he must do as I do, or he cannot be as I am, the Son of God.

Mat. 10. 37. Luke 14. 33.

§. 9. This

§. 9. This made thoſe honeſt *Fiſhermen* deſert their lawful Trades and follow him, (when he called them to it,) and others that waited for the Conſolation of *Iſrael*, offered up their *Eſtates*, *Reputation*, *Liberties*, and alſo *Lives* to the diſpleaſure and fury of their *Kindred*, and the *Government* they liv'd under, for the ſpiritual Advantages that accrew'd to them by their faithful Adherence to his holy Doctrine. True, many would have excus'd their following of him, in the parable of the *Feaſt*; *ſome had bought Land*, *ſome had married Wives*, *and others had bought Yokes of Oxen and could not come*; that is, an immoderate love of the World hindred them: Their lawful enjoyments from ſervants became their Idols, they worſhipt them more than God, and would not quit them to come to him. But this is recorded to their Reproach: and we may herein ſee the power of *Self* upon the Worldly Man, and the Danger that comes to him by the Abuſe of lawful things. What! thy Wife dearer to thee than thy Saviour? and thy Land and Oxen preferr'd before thy Souls Salvation? O beware, that thy Comforts prove not Snares firſt, Luke 14. 13, 14.

and then Curses: To over-rate them, is to provoke him that gave them, to take them away again. Come and follow him, that giveth life eternal to the Soul.

§. 10. Wo to them that have their Hearts in their Earthly possessions, for when they are gone, their Heaven is gone with them. It is too much the sin of the best part of the World, that they stick in the Comforts of it; and 'tis lamentable to behold, how their Affections are bemir'd and entangl'd with their Conveniences and Accomodations in it: The true *self-denying* man is a *Pilgrim*; but the *selfish* man is an *Inhabitant* of the World: the one uses it, as men do Ships., to transport themselves or tackle in a Journey, that is, to get home: the other looks no farther (whatever he prates) than to be fixt in fulness and Ease here; and likes it so well, that if he could, he would not Exchange. However, he will not trouble himself to think of the other World, till he is sure he must live no longer in this, But then, Alas! 'twill prove too late; not to *Abraham*, but to *Dives* he must go, the story is as true as sad.

§. 11. But

§. 11. But on the other hand, it is not for nought, that the Disciples of Jesus deny themselves; and indeed, Christ himself had the Eternal Joy in his Eye. *For the Joy that was set before him,* (says the Author to the *Hebrews*) *he endured the Cross* (that is, he denyed himself, and bore the reproaches and Death of the Wicked) *and despised the shame* (to wit, the dishonour and derision of the World; it made him not afraid or shrink, he contemned it) *and is set down on the right hand of the Throne of God.* And to their Encouragement and great Consolation, when *Peter* asked him what they should have, that had forsaken all to follow him, he answered them, *Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the Throne of his Glory, ye also shall sit in twelve Thrones Judging the twelve Tribes of* Israel (that were then in an Apostacy from the life and power of Godliness.) This was the Lot of his Disciples, the more immediate Companions of his Tribulations. But the next that follows, is to all: *And every one that hath forsaken Houses, or Brethren, or Sisters, or Father or Mo-* Heb. 12, 2, 3. Mat. 19. 27, 28, 29.

ther, or Wife or Children, or Land or Livings for my Names ſake, ſhall receive an hundred-fold, and ſhall inherit everlaſting Life. 'Twas this Recompence of Reward, this Eternal Crown of Righteouſneſs, that in every Age has raiſed in the ſouls of the Juſt an holy neglect, yea, contempt of the World. To this is owing the Conſtancy of the Martyrs, as to their Blood, the Triumph of the Truth.

§. 12. Nor is this a new Doctrine; 'tis as old as *Abraham.* In ſeveral moſt remarkable Inſtances his Life was made
Gen. 12. up of *Self-denial*; Firſt, In quitting his own Land, where we may well ſuppoſe him ſetled in the midſt of Plenty, at leaſt Sufficiency; and why? Becauſe God called him. Indeed, this ſhould be reaſon enough; but ſuch is the Worlds Degeneracy, that it is not: and the ſame Act upon the ſame Inducement in any now, though prais'd in *Abraham*, would be derided. So apt are people not to underſtand, what they commend, nay, to deſpiſe thoſe Actions, when they meet them in the People of their own Times, which they pretend to admire in their Anceſtors.

§. 13. But

§. 13. But he *obeyed*. The Conſequence was, that God gave him a *Mighty Land*: this was the firſt Reward of his obedience. The next was, *A Son in his old Age*; and which greaten'd the bleſſing, after it had been in Nature paſt the time of his Wife's bearing of Children. Yet God call'd for this Darling, their only Child, the Joy of their Age, the Son of a Miracle, and he in whom the fulfilling of the Promiſe made to *Abraham*, did depend. For this Son, I ſay, God called: A mighty Trial; that which one would have thought, might very well have overturn'd his Faith, and ſtumbled his Integrity, at leaſt have put him upon this Diſpute in himſelf: *This command is unreaſonable and cruel; 'tis the Tempters, it can't be God's. For is it to be thought, that God gave me a Son to make a Sacrifice of him? that the Father ſhould be the Butcher of his only Child?* Again, *That he ſhould require me to offer up the Son of his own Promiſe, by whom his Covenant is to be performed? This is incredible.* I ſay, thus *Abraham* might naturally enough have argued to withſtand the Voice of God, and Indulge his great Affections to his beloved *Iſaac*.

But Good Old *Abraham*, that knew the Voice, that promis'd him a Son, had not forgot to know it, when it requir'd him back again; He disputes not, though it look't strange, and perhaps with some surprize and horrour as a man: he had learnt to believe, that God that gave him a Child by a Miracle, could work another to preserve or restore him. His Affections could not ballance his Duty, much less overcome his Faith; for he receiv'd him in a way that would let him doubt of nothing, that God had promis'd of him.

To the Voice of this Almightiness he bows, builds an Altar, binds his only Son upon it, kindles the fire, and stretches forth his hand to take the knife to slay him. But the Angel stopt the stroke: *Hold* Abraham, *thy Integrity is prov'd.* What followed? A Ram serv'd, and *Isaac* was his again. This shows, how little does where all is resign'd, and how mean a Sacrifice contents the Almighty, where the heart is approved. So that 'tis not the sacrifice that recommends the heart, but the heart, that gives the sacrifice Acceptance.

God often touches our best Com-

forts,

forts, and calls for that which we moſt love and are leaſt willing to part with. Not that he always takes it utterly away, but to prove the Souls Integrity, to caution it from Exceſſes, and that it may remember God the Author of thoſe bleſſings we poſſeſs, and live looſe to them. I ſpeak my Experience, the way to keep our Enjoyments, is to reſign them; and though that be hard, 'tis ſweet to ſee them return'd, as *Iſaac* was to his Father *Abraham*, with more love and bleſſing than before. O ſtupid World! O Worldly Chriſtians! not only ſtrangers, but enemies to this Excellent Faith! and whilſt ſo, the Rewards of it you can never know.

§. 14. But *Job* preſſes hard upon *Abraham*: his *ſelf-denial* was alſo very ſignal. For when the Meſſengers of his Afflictions came thick upon him, one doleful ſtory after another, till he was left as naked, as when he was born; the firſt thing he did, he fell to the ground, and worſhipt that power and kiſt that hand that ſtript him: ſo far from murmuring, that he concludes his Loſſes of Eſtate and Children with theſe words: *Naked came I out of my Mothers Womb,* Job 1.

and

and naked ſhall I return. The Lord gave, the Lord hath taken away; bleſſed be the Name of the Lord. O the deep faith, patience and contentment of this Excellent man! One would have thought this repeated News of Ruin had been enough to have overſet his Confidence in God; it did not, that ſtay'd him. But indeed he tells us why: His Redeemer liv'd; *I know* (ſays he) *that my Redeemer lives.* And it appear'd he did; for he had Redeem'd him from the World: his Heart was not in his Worldly Comforts; his hope liv'd above the Joys of Time and Troubles of Mortality, not tempted with the one, nor ſhaken by the other; but firmly believ'd, *That when the Skin-worms ſhould have conſumed his Body, yet with his Eyes he ſhould ſee God.* Thus was the heart of *Job* both ſubmitted, and comforted in the Will of God.

§. 15. *Moſes* is the next great Example in ſacred Story for remarkable *Self-denyal* before the times of Chriſt's appearance in the fleſh. He had been ſaved when an Infant, by an extraordinary Providence (it ſeems by what follow'd) for an extraordinary ſervice. *Pharaoh's* daughter

Exod. 2. 1, —11.

daughter (whoſe Compaſſion was the means of his preſervation, when the King decreed the ſlaughter of the *Hebrew* Males) took him for her Adopted ſon, and gave him the Education of her Fathers Court. His owu Graceful preſence and extraordinary Abilities join'd with her love for him, and intereſt in her Father to promote him, muſt have rendred him, if not capable of ſucceſſion, at leaſt of being a Chief Miniſter of Affairs under that wealthy and powerful Prince. For *Egypt* was then what *Athens* and *Rome* were after, the moſt famous for Learning, Arts and Glory.

§. 16. But *Moſes* ordained for other work, and guided by a better ſtar, an higher principle, no ſooner came to Years of Diſcretion, than the Impiety of *Egypt*, and the oppreſſions of his Brethren there, grew a burden too heavy for him to bear. And though ſo wiſe and good a Man could not want thoſe generous and grateful reſentments, that became the kindneſs of the Kings daughter to him; Yet he had alſo ſeen that God that was Inviſible, and did not dare to live in the Eaſe and Plenty of *Pharoah's* Houſe, whilſt his poor Brethren were Hebr. 11. 24, — 27.

were required *to make Brick without Straw.*

Thus the fear of the Almighty taking deep hold of his heart, he nobly refused to be called the son of *Pharaoh's* daughter, and chose rather a Life of Affliction with the most despis'd and oppress *Israelites*, and to be the Companion of their Temptations and Jeopardies, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ (which he suffered for making that unworldly choice) greater riches than all the Treasures of that Kingdom.

§. 17. Nor was he as foolish as they thought him, he had reason on his side. For 'tis said, *He had an Eye to the Recompence of Reward*: He did but refuse a lesser Benefit for a greater. In this his Wisdom transcended that of the *Egyptians*; for they made the present World their Choice (as uncertain as the Weather) and so lost that which has no end. *Moses* lookt deeper, and weigh'd the Enjoyments of this Life in the Scales of Eternity, & found they made no weight there. He govern'd himself not by the immediate possession; but the nature

ture and duration of the Reward. His Faith Corrected his Affections, and taught him to ſacrifice the pleaſure of *ſelf* to the hope he had of a future more excellent recompence.

§. 18. *Iſaiah* was no inconſiderable Inſtance of this bleſſed *ſelf-denial*, who of a Courtier became a Prophet, and left the Worldly intereſts of the one, for the Faith, patience and ſufferings of the other. For his Choice did not only loſe him the favour of men, but their wickedneſs enrag'd at his Integrity to God, in his frequent and bold reproofs of them, made a *Martyr* of him in the end. For they barbarouſly ſaw'd him aſunder in the Reign of King *Manaſſes*. Thus died that Excellent man, and (commonly call'd) Evangelical Prophet. *Dorotheus* in his Lives of the Prophets.

§. 19. I ſhall add (of many) one Example more, and that is from the fidelity of *Daniel*, an holy and wiſe youngman, that when his External Advantages came in competition with his duty to Almighty God, relinquiſhed them all; and inſtead of being ſolicitous how to ſecure himſelf, as one minding nothing leſs, he was with utmoſt hazard of *ſelf*

most careful, how to preserve the honour of God by his fidelity to his Will. And though at first it expos'd him to ruine; Yet (as an instance of great encouragement to all, that like him will chuse to keep a good Conscience in an Evil time) at last advanc'd him greatly in the World, and the God of *Daniel* was made famous and terrible through his perseverance, even in the Eyes of an Heathen King.

§. 20. What shall I say of all the rest, that counting nothing dear, that they might do the Will of God, abandon'd their Worldly Comforts, and expos'd their Ease and Safety (as often as the Heavenly Vision call'd them) to the Wrath and Malice of degenerate Princes and an Apostate Church. More especially *Jeremiah*, *Ezekiel* and *Micah*, that after they had denied themselves in their obedience to the Divine Voice, sealed up their Integrity with their blood.

Doroth. ib.

Thus was *self-denial* the practice and glory of the Ancients, that were Predecessors to the coming of Christ in the flesh: And shall we hope to go to Heaven without it now, when the Saviour him-

himself is become the most excellent Example of it? and that not as some would fain have it, *viz. for us*, that we need not; but *for us*, that we might deny our selves, and so be the true followers of his blessed Example. 1 Pet. 2. 20, 21, 22.

§. 21. Whoever therefore thou art, that wouldst do the will of God, but faints in thy desires from the Opposition of worldly Considerations; remember I tell thee in the Name of Christ, that he that prefers Father or Mother, Sister or Brother, Wife or Child, House or Land, Reputation, Honour, Office, Liberty or Life before the Testimony of the Light of Jesus in thy own conscience, shall be rejected of him in the solemn and general Assize of the World, when all shall be judged, and receive according to the deeds done, not the profession made in this world. It was the Doctrine of Jesus, that *if thy right hand offend thee, thou must cut it off, and if thy right eye offend thee, thou must pluck it out*: that is, If the most dear, the most useful and tender comforts thou enjoyest, stand in thy souls way, and interrupt thy obedience to the Voice of God, and thy *conformity* to his holy will reveal'd in thy soul

ſoul, thou art engag'd under the penalty of damnation to part with it.

§. 22. The way of God is a way of Faith, as dark to ſenſe as mortal to ſelf. 'Tis the Children of obedience, that count, with holy *Paul*, all things droſs and dung that they may win Chriſt, that know & walk in this narrow way. Speculation won't do, nor can refin'd notions enter, the obedient only eat the good of this Land; they that do my will (ſays the bleſſed Jeſus) ſhall know of my doctrine; them he will inſtruct; there is no room for Inſtruction, where lawful *ſelf* is Lord, and not Servant. For *ſelf* can't receive it; that which ſhould, is oppreſt by ſelf, fearful and dare not O what will my Father or Mother ſay, how will my Husband uſe me, or finally, what will the Magiſtrate do with me? For though I have a moſt powerful perſwaſion, and clear conviction upon my Soul of this or that thing, yet conſidering how unmodiſh it is, what enemies it has, and how ſtrange & ſingular I ſhall ſeem to them; I hope God will pity my weakneſs: if I ſink, I am but fleſh and blood, may be hereafter he may better enable me; and

there

there is time enough, I will weigh it more throughly: Thus selfish fearful man.

But *Deliberating is ever worst*; for the Soul looses in *Parly*: The Manifestation brings *Power* with it. Never did God convince People, but upon *submission* he impower'd them: He requires nothing without *ability* to perform it; that were *mocking*, not *saving men*. It is enough for thee to do thy *Duty*, that God shews thee thy Duty; provided thou closest with that Light and Spirit, by which he gives thee that knowledge. They that want Power are such as don't receive Christ in his Convictions upon the Soul; and such shall alwayes want it: But such as do, they receive *Power* (like those of old) *to become the Children of God*, in the pure Obedience of Faith.

§. 23. Wherefore, let me beseech you by the Love and Mercy of God, by the Life and Death of Christ, by the Power of his Spirit, and the Hope of Immortality, that you, whose Hearts are establish't in your Temporary Comforts, and so Lovers of *Self* more than of these heavenly things, would *let the time past suffice*; that you would not think it enough to be clear of such Impieties, as

too many are found in, whilst your *Inordinate Love* of lawful things has defil'd your enjoyment of them, and drawn your hearts from the Fear, Love, Obedience and Self-denial of a true Disciple of *Jesus*. Tack about then, and hearken to the still Voice in thy Conscience; it tells thee thy *Sins* & *Misery* in them: it gives a lively Discovery of the very *Vanity* of the World, and opens to thy Soul some Prospect of Eternity, and the Comforts of the Just that are at rest. If thou adheareſt to this, it will Divorce thee from *Sin* and *Self*: Thou wilt soon find, that the Power of its Charms exceed that of the *Wealth*, *Honour* & *Beauty* of the *World*, and finally give thee that *Tranquility*, which the Storms of Time can never shipwrack nor disorder. Here all thine Enjoyments are bleſt, though small, yet great by that Presence that is with them.

Even in this World the Righteous have the better of it; for they use the World without Rebuke, because they don't abuse it: They see and bleſs the Hand that feeds, and clothes, and preserves them. And as by beholding him in all his Gifts, they don't adore them

but him; ſo the ſweetneſs of his Bleſſings, that gives them, is an Advantage ſuch have upon thoſe that ſee him not. Beſides, in their *Encreaſes* they are not lifted up, nor in their *Adverſities* are they caſt down: And why? Becauſe they are moderated in the one and comforted in the other by his divine Preſence.

In ſhort; Heaven is the Throne, and the Earth but the Foot ſtool of that man that hath *Self* under Food; and thoſe that know that Station, will not eaſily be moved: Such learn to number their dayes, that they may not be ſurpriz'd with their Diſſolution; and to redeem their time, becauſe the dayes are Evil; remembring, that they are but *Stewards*, and muſt deliver up their Accompts to an Impartial Judge. Therefore not to *Self*, but to him they live, and in him dye, and are bleſſed with them that dye in the Lord. And thus I conclude my Diſcourſe of the right uſe of *Lawful-ſelf*.

CHAP.

CHAP. V.

§. 1. *Of unlawful* Self; *'tis twofold,* 1. *In Religion;* 2. *In Morality.* §. 2. *Of those that are most Formal, Superstitious and Pompous in* Worship. §. 3. *Gods rebuke of such carnal Apprehensions.* §. 4. *Christ drew off his Disciples from the* Jewish *exterior* Worship, *instituted a more spiritual one.* §. 5. Stephen *is plain and full in this matter.* §. 6. Paul *refers the Temple of God twice to man.* §. 7. *Of the* Cross *of these worldly Worshippers.* §. 8. *Flesh and Blood makes their* Cross *therefore can't be crucified by it.* §. 9. *They are Yokes without restraint.* §. 10. *Of the Gawdiness of their* Cross, *and their respect to it.* §. 11. *A* Recluse Life *no true Gospel-Abnegation.* §. 12. *A comparison between Christs* Self-denial *and theirs; His leads to purity in the World, theirs, to voluntary Imprisonment, that they might not be tempted of the World. The Mischief that Example followed would do to the World: It destroys useful Society, honest Labour. A* lazy Life *the usual Refuge of Idleness, Poverty and Guilt.*

Guilty Age. §. 13. *Of Christ's* Cross *in this case: The Impossibility that such an external Application can remove an Internal cause.* §. 14. *An exhortation to the men of this belief, not to deceive themselves.*

§. 1. I Am now come to *Unlawful Self*, which more or less is the immediate Concernment of much the greatest part of Mankind. This *Unlawful Self* is twofold: 1st, *That which relates to Religious Worship:* 2dly, *That which concerns Moral & Civil Conversation in the World:* And they are both of infinite *consequence* to be consider'd by us: In which I shall be as brief as I may, with ease to my Conscience, and no injury to the Matter.

§. 2. That *Unlawful Self* in *Religion*, that ought to be mortified by the Cross of Christ, is *Mans Invention and Performance of Worship to God, as Divine, which is not so, either in its Institution or Performance.* In this great Error, those People have the *Van* of all that attribute to themselves the Name of *Christians*, that are most *Exterior*, *Pompous* and *Superstitious* in their *Worship*; for they do not only miss exceedingly by a Spiritual unpreparedness in the way of their performing *Worship* to God

Almighty, who is an Eternal Spirit; but the *Worship* it self is compoſed of what is utterly inconſiſtent with the very Form and Practice of Chriſt's Doctrine, and the Apoſtolical Example. For whereas that was *Plain* and *Spiritual*, this is *Gawdy* and *Worldly*: Chriſts moſt *Inward* and *Mental*, theirs moſt *outward* & *corporal*: That ſuited to the nature of God, who is *Spirit*; this accomodated to the moſt *carnal part*. So inſtead of excluding Fleſh and Blood, behold, a *Worſhip* calculated to gratifie them; as if the buſineſs were not to preſent God with a *Worſhip* to pleaſe him, but to make one to pleaſe themſelves. A *Worſhip* dreſt with ſuch *Stately Buildings* and *Imagery*, *Rich Furnitures* and *Garments*, *Rare Voices* and *Muſicks*, *Coſtly Lamps*, *VVax-Candles* and *Perfumes*; and all acted with that moſt pleaſing Variety to the External Senſes, that Art can invent or Coſt procure, as if the World were to turn *Jew* or *Ægyptian* again; or that God was an *old Man*, indeed, and Chriſt a *little Boy*, to be treated with a kind of *Religious Mask*; for ſo they picture them in their Temples, and too many in their Minds. And the truth is, ſuch a *Worſhip* may very well ſuit ſuch a

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Idea of God: For when men can think him such an one as themselves, it is not to be wondered, if they address to him, and *entertain* him in a way that would be *most* pleasing from others to themselves.

§. 3. But what said the Almighty to such a sensual People of old, much upon the like occasion? *Thou thoughtest that I was such a one as thy self; but I will reprove thee, and set thy Sins in order before thee. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. But to him that ordereth his Conversation aright, will I shew the Salvation of God.* This is the *Worship* acceptable to him, *To do Justice, love Mercy, and walk Humbly with God.* For he that *searches the Heart and tryes the Reins of man, and sets his Sins in order before him, who is the God of the Spirits of all flesh*, looks not to the *external* Fabrick, but *internal* Frame of the Soul, and Inclination of the Heart. Nor is it to be soberly thought, that he, who is *Clothed with divine Honour and Majesty*, who *covers himself with Light, as with a Garment*, who *stretches out the Heavens like a Curtain*, who *layeth the Beams of his Chambers in the Deep*, who *maketh the Cloudes his Chariots*, and who *walks upon* Psal. 50. 21, 22, 23.

the *Wings of the Wind*, who *maketh his Angels Spirits, and his Ministers a flaming fire*, who *laid the Foundations of the Earth, that it should not be moved forever*, can be adequately *Worship'd* by those *Humane Inventions*, the refuge of an Apostate People from the primitive Power of Religion, and Spirituality of Worship.

§. 4. Christ drew off his Disciples from the Glory and Worship of the outward Temple, and instituted a more Inward and Spiritual Cult, in which he instructed his Followers: *No more at* Jerusalem, *nor at this Mountain* (says Christ to the *Samaritan* Woman) *will God the Father be Worshipped; for he is a Spirit, and he will be Worshipped in Spirit & Truth.* As if he had said; "For the sake of the "Weakness of the People, God condescended in old time to limit himself to "an outward *Time*, *Place*, *Temple* and *Services*, in and by which he would be *Wor*"*ship'd*. But this was during mens Ignorance of his Omnipresence, & that they "consider'd not what God is, nor where "he is: But I am come to reveal him to "as many as receive me. And I tell thee, "that God is a *Spirit*, and he will be "*Worshipped* in *Spirit* and in *Truth*.

"People

"People must be acquainted with him as "a *Spirit*, consider him and Worship "him as such; 'tis not that Bodily *Wor-* "*ship*, nor these Ceremonious Services "in use among you now, that will serve "or give acceptance with this God that "is a *Spirit*; no, you must obey his Spirit "that strives with you, to gather you "out of the Evil of the World, that by "bowing to the Instructions and Com- "mands of his Spirit in your own Souls, "you may know what it is to *worship* him "as a Spirit; then you will understand, "that 'tis not going to this *Mountain*, "nor *Jerusalem*, but to *do the Will of God*, "to *keep his Commands*, and commune "with thy own heart, and sin not; take "take up thy Cross, meditate in his holy "Law, and follow the Example of him "whom the Father hath sent.

§. 5. Wherefore *Stephen*, that bold and constant *Martyr* of Jesus, thus told the *Jews*, when a Prisoner at their Bar, for disputing about the end of their beloved Temple and its Services, but falsly accused of Blasphemy: *Solomon* (said *Stephen*) *built God an House; howbeit, God dwelleth not in Temples made with Hands, as saith the Prophet, Heaven is my Throne,* Acts 7. 47. —51. Isa. 66. 1, 2.

Throne, and the Earth is my foot-stoole; *what House will ye build me, saith the Lord? or what is the place of my Rest? Hath not my Hand made all these things?* Behold, a Total overthrow to all worldly *Temples* and their Ceremonious Appendencies. The *Martyr* follows his blow upon those Apostate *Jews*, who were of those times the Pompous Ceremonious Worldly Worshippers; *Ye stiff-necked and uncircumcised in Heart and Ears, ye do always resist the holy Ghost, as did your Fathers, so do ye.* As if he had told them; "No matter for your outward *Temple*, Rites and "shadowy Services, your pretensions to "Succession in Nature from *Abraham*, "by Religion from *Moses*; you are Re-"sisters of the Spirit, Gain-sayers of its "Instructions; you will not bow to its "Counsel, nor are your Hearts right to-"wards God; you are the Successors of "your Father's Iniquity; and though "verbal Admirers, yet none of the Suc-"cessors of the Prophets in Faith and "Life.

But the Prophet *Isaiah* carries it a little further then is cited by *Stephen*; for after having declar'd what is not Gods House, Isa. 66 2. *the place where his Honour dwells*, immediate-

diately follow theſe words; *But to this man will I look, even to him that is poor and of a Contrite Spirit, and Trembleth at my Word.* Behold, O Carnal and Superſtitious Man, the true *Worſhipper* and the place of God's Reſt! This is the Houſe and *Temple* of him whom the Heaven of Heavens cannot contain, an Houſe *Self* cannot build, nor the Art nor Power of man prepare or conſecrate.

§. 6. *Paul*, that great Apoſtle of the *Gentiles*, twice expreſly refers the word *Temple* to Man, once in his firſt Epiſtle to the Church at *Corinth*, *Know you not* (ſays he) *that you are the* Temples *of the holy Ghoſt, which is in you, which ye have of God?* &c. and not the building of Man's Hand and Art. Again, he tells the ſame People (in his ſecond Epiſtle) *For ye are the* Temple *of the living God, as God hath ſaid*; (and then cites God's Words by the Prophet) *I will dwell in them and walk in them; and I will be their God, and they ſhall be my People.* This is the Evangelical *Temple*, the Chriſtian Church, whoſe Ornaments are not the Embroideries and Furnitures of worldly Art and Wealth, but the Graces of the Spirit; *Meekneſs, Love, Faith, Patience,*

1 Cor. 6. 19.

2 Cor. 6. 16.

ence, *Self-denial* and *Charity*. Here it is, that the Eternal *Wisdom that was with God from Everlasting, before the Hills were brought forth, or the Mountains laid*, chuses to dwell, *rejoycing* (says Wisdom) *in the habitable parts of the Earth, and my Delights were with the Sons of men*; not in Houses built of *Wood* and *Stone*. This living *House* is more glorious than *Solomon's* dead House, and of which it was but a Figure, as he the Builder was of Christ, that *builds us up an holy Temple to God*. 'Twas promised of Old, That *the Glory of the latter House should transcend the Glory of the former*; which may well be applied to this; not one outward Temple or House excel another in outward Lustre: For where is the benefit of that? but the Divine Glory, the Beauty of Holiness in the Gospel-House or Church made up of renewed Believers, should exceed the outward Glory of *Solomon's Temple*, which in comparison of the latter days, was but Flesh to Spirit, fading Resemblances to the Eternal Substance.

Prov 8. 22. 23, 25, 31.

Hag. 2. 9.

But for all this, *Christians* have *Meeting-places*, yet not in *Jewish* or *Heathen state*, but plain, void of Pomp and Ceremony

remony, ſuiting the Simplicity of their bleſſed Lord's Life and Doctrine: For Gods Preſence is not with the *Houſe*, but with them that are in it, who are the *Goſpel-Church*, and not the Houſe. O! that ſuch as call themſelves *Chriſtians*, knew but a real Sanctity in themſelves, by the waſhing of God's regenerating *Grace*, inſtead of that imaginary Sanctity aſcribed to *Places*, they would then know what the *Church* is, and where in theſe Evangelical dayes is the *Place* of God's appearance. This made the Prophet *David* ſay, *The King's Daughter is all glorious within, her Clothing is of wrought Gold.* What is the *Glory* that is *within* the true Church, and that *Gold* that makes up that *inward Glory?* Tell me, O ſuperſtitious Man! Is it thy ſtately *Temples*, *Altars*, *Rales*, *Tables*, *Carpets*, *Tapſteries*, thy *Veſtments*, *Organs*, *Voices*, *Candles*, *Lamps*, *Cenſers*, *Plate* and *Jewels*, with the like Furnitnre of thy Worldly *Temples?* No ſuch matter, they have no part with the divine Adornment of the King of Heavens Daughter, the bleſſed and redeemed Church of Chriſt. Miſerable Apoſtacy that it is, and a wretched ſupplement in the loſs and abſence Pſalm 45. 13.

ſenſe of the Apoſtolical Life, the Spiri-tual Glory of the primitive Church.

§. 7. But yet ſome of theſe Admirers of external Pomp and Glory in *Worſhip* would be thought Lovers of the *Cross*, and to that end have made to themſelves many. But Alas! What Hopes can there be of reconciling that to Chriſtianity, that the nearer it comes to its Reſemblance, the farther off it is in Reality? For their very *Croſs* and Self-denial are moſt Unlawful *Self*-and whilſt they fancy to Worſhip God thereby, they moſt dangerouſly err from the true *Croſs of Chriſt*, and that holy Abnegation that was of his bleſſed Appointment. 'Tis true, they have got a *Croſs*, but it ſeems to be in the room of the true one, and ſo mannerly, that it will do as they will have it, that wear it: For inſtead of *mortifying* their Wills by it, they made it and uſe it *according* to them: So that the *Croſs* is become their Enſign, that do nothing but what they liſt: Yet by that they would be thought his Diſciples that never did his own Will, but the Will of his heavenly Father.

§. 8. This is ſuch a *Croſs* as *Fleſh* and *Blood*

Blood can carry, for Fleſh and Blood invented it, therefore not the *Croſs* of *Chriſt* that is to crucifie Fleſh and Blood. *Thouſands* of them have no more Virtue than a Chip; poor empty Shadows, not ſo much as Images of the true one; ſome carry them for *Charms* about them, but never repel one Evil with them: they ſin with them upon their Backs; and though they put them in their Boſoms, their beloved *Luſts* lie there too, without the leaſt diſquiet: They are as dumb as *Elijah's Mock-Gods*, no Life nor Power in them; and how ſhould they, whoſe *Matter* is Earthly, and whoſe *Figure* and Workmanſhip are but the Invention and Labour of Worldly Artiſts? Is it poſſible that ſuch *Croſſes* ſhould mend their Makers? Surely not.

§. 9. Theſe are Yokes without reſtraint, and *Croſſes* that never contradict; a whole Cart-load of them would leave a man as unmortified as they find him: Men may ſooner knock their Brains out with them, than their Sins; and that, I fear, too many of them know in their very Conſciences that uſe them, indeed, Adore them, and (which can only happen to the *falſe Croſs*) are proud of

of them too: since the true one leave no Pride, where it is truly born.

§. 10 For as their Religion, so their *Cross* is very *Gawdy* & *Triumphant*; But in what? In *precious Metals* and *Gems* the spoil of Superstition upon the People's Pocket: These *Crosses* are made of Earthly Treasure instead of learning their Hearts, that wear them, to deny it; and like men, they are respected by their *Finery*: A Rich *Cross* shall have many Gazers and Admirers, the mean in this as other things, are more neglected. I could appeal to themselves of this great Vanity and Superstition: O! how infinitely short is this of the blessed *Cross* of *Jesus*, that *takes away the Sin of the World!*

§. 11. Nor is a *Recluse Life*, (the boasted Righteousness of some) much more commendable, or one whit nearer to the Nature of the true *Cross*; for if it be not Unlawful, as other things are, 'tis Unnatural, which true Religion teaches not. The Christian *Convent* and *Monastary* are within, where the Soul is *encloister'd* from *Sin*: and this *Religious House* the true Followers of Christ carry about with them, who exempt not themselves

ſelves from the Converſation of the World, though they keep themſelves from the Evil of the World in their *Converſation*. This is a *laizy*, *ruſty*, *unprofitable Self-denyal*, burdenſom to others to feed their Idleneſs: *Religious Bedlams*, where People are kept up, leſt they ſhould do miſchief abroad: *Patience per Force*; Self-denial againſt their Will, rather ignorant than virtuous; and out of the way of *Temptation*, than conſtant in it. No thanks if they Commit not what they are not tempted to commit. *What the Eye views not, the Heart craves not, as well as rews not.*

§. 12. The *Croſs of Chriſt* is of another nature; It truly Overcomes the World, and leads a *Life of Purity* in the face of its *Allurements*: they that bear it are not thus *chain'd up*, for fear they ſhould *bite*, nor *lockt up*, leſt they ſhould be *ſtole away*; No, they receive Power from Chriſt their Captain, to reſiſt the *Evil*, and do that which is *Good* in the ſight of God; to deſpiſe the World, and love its *Reproach* above its *Praiſe*; and not only not to offend others, but love thoſe that offend them, though not for offending them. What a World ſhould we have,

if every Body for fear of *Transgressi*
should *mew himself up within four Walls*
No such matter; The *Perfection* of Chri
stian Life extends to every honest La
bour or *Traffick* used among men. Thi
Severity is not the Effect of Christ's fre
Spirit, but a *Voluntary*, *Fleshly Humility*
meer *Trammels* of their own making an
putting on, without prescription or rea
son. In all which, 'tis plain, they ar
their own *Law-givers*, and set their own
Rule, *Mulct* and *Ransom*: A constraine
Harshness, out of joynt to the rest of th
Creation; For *Society* is one great ends o
it, and not to be destroy'd for fear o
Evil; but *Sin* banish't that spoils it, b
steady *Reproof*, & a conspicuous Exampl
of try'd *Virtue*. True *Godliness* don'
turn men out of the *World*, but enable
them to live better in it, and excites them
Endeavours to mend it: *Not hide the*
Candle under a Bushel, but set it upon
Table in a Candlestick. Besides, 'tis
Selfish Invention; and that can never b
the way of taking up the *Cross*, which
the true *Cross* is purely *taken up* to de
stroy. But again, this *Humor* runs awa
by it self, and leaves the *World* behind t
be *lost*: *Christians* should keep the *Hol*
an

and guide the *Veſſel* to its *Port*, not meanly ſteal out at the *Stern* of the World, and leave thoſe that are in it, without a *Pilot*, to be driven by the Fury of *Evil Times* upon the *Rock* or *Sand* of *Ruin*. In fine; this ſort of Life, if taken up by *Young People*, is to cover *Idleneſs*, or to pay *Portions*, to ſave the Lazy from the pain of *Puniſhment*, or Quality from the diſgrace of *Poverty*; One won't work, and the other ſcorns it. If *Aged*, a long Life of *Guilt* flies to *Superſtition* for a Refuge; and after having had its own Will in other things, would finiſh it in a *wilful* Religion to make God amends.

§. 13. But taking up the *Croſs* of *Jeſus* is a more *Interior Exerciſe*, the Circumſpection and Diſcipline of the *Soul*, in *Conformity to the divine Mind* there revealed. Does not the *Body* follow the *Soul*, and not the *Soul* the *Body?* Is it not prepoſterous then to think of limitting the *Soul* by confining the *Body?* Do not ſuch conſider, that no Outward *Cell* can ſhut up the *Soul* from *Luſt*, the *Mind* from an Infinity of unrighteous *Imaginations? The Thoughts of mans Heart are Evil, and that continually*; *Evil* comes from *within*, and not from without; How

then can an *External Application* remove an *Internal Cause*, or a *Restraint* upon the *Body* work a *Confinement* of the *Mind*? Less much than *without doors*; for where there is least of Action, there is most time to Think; and if those *Thoughts* are not guided by an higher Principle, *Cloysters* are more mischievous to the World than *Exchanges*. And yet a *Retirement* is both an excellent and a needful thing. *Crowds* and *Throngs* were not much frequented by the Antient holy *Pilgrims*.

§. 14. But examine, O Man, the *Bottom* what it is? and who placed thee there? lest in the end it should appear thou hast put an *Eternal Cheat* upon thy own Soul. I must confess, I am jealous of the *Salvation* of my own *species*, having found mercy with my heavenly Father. I would have none *deceive themselves* to *Perdition*, especially about *Religion*, where People are most apt to take all for granted, and lose Infinitely by their own *Flatteries* and *Neglect*. The *inward* fleet *Righteousness* of *Jesus* is another thing than all the *contrived Devotion* of poor Superstitious man: And to stand approved in the Eye of God, excells that Bodily Exercise in Religion, resulting from the Invention of men: And

Soul that is awakened and preſerved by his holy *Power* and *Spirit*, lives to him in the way of his *Inſtitution*, and worſhips him in his own *Spirit*, that is, in the holy *Senſe*, *Life* and *Leadings* of it; which is the Evangelical *Worſhip*.

CHAP. VI.

§. 1. *But men of more* refined belief *and practice are yet concerned in this* Unlawful Self *about Religion.* §. 2. *'Tis the* riſe *of performance of* worſhip *God regards.* §. 3. *True* Worſhip *is only from an Heart prepared by God's Spirit.* §. 4. *The Soul of man dead without the divine Breath of Life, and ſo not capable of* worſhipping *the living God.* §. 5. *We are not to ſtudy what to* Pray *for: How Chriſtians ſhould* Pray: *The aid they have from God.* §. 6. *The way of obtaining this preparation*; *'tis* waiting, *as* David *and others did of old*; *in holy* Silence *there wants and ſupplies are beſt ſeen.* §. 7. *The* Whole *and the* Full *think they need not this* waiting, *and ſo uſe it not. But the poor in Spirit are of another mind, wherefore the Lord hears and fills them with his good things.* §. 8.

If there were not this Preparation, *the* Jewish *times would have been more holy and spiritual than the* Gospel; *for even then it was required, much more now.* §. 9. *As Sin, so* Formality *cannot worship God. Thus* David, Isaiah, *&c.* §. 10. *God's own* Forms *and Institutions hateful to him, without his own Spirit use them, much more those of mans contriving.* §. 11. *Gods Children ever met God in* his Way, *not their own; and in his Way they always found Help and Comfort.* In Jeremiah's *time it was the same, his Goodness was manifested to his Children that* waited *truly on him, 'Twas an* Inward Sense *and Enjoyment of him they thirsted after. Christ charged his Disciples also to* wait *for the Spirit.* §. 12. *This Doctrine of* Waiting *further open'd and ended with an Allusion to the* Pool of Bethesda; *a lively Figure of the* Inward Waiting, *and its blessed Effects.* §. 13. *Three things necessary to* Worship; *The Sanctification of the* Worshipper, *and the Consecration of the* Offering, *and the Thing to be* Prayed for; *and lastly* Faith *to* pray *in: and all must be right that is, of God's giving.* §. 14. *The great Power of* Faith *in* Prayer; *witness*

the Importunate Widdow: *The Wicked and* Formal *ask and receive not; the Reaſon. But* Jacob, *and his true Offſpring, the Followers of his* Faith prevail. §. 15. *This ſhews, why Chriſt upbraided his Diſciples of their* little Faith: *The neceſſity of* Faith: *Chriſt works no good on men without it.* §. 16. *This* Faith *is not only poſſible now, but neceſſary.* §. 17. *What it is, further unfolded.* §. 18. *Who the Heirs of this* Faith *are; and what were the noble* Works *of it in the former Ages of the Juſt.*

§. 1. BUt there be others of a more *Refined Speculation* and *Reformed Practice*, who dare not *uſe*, and leſs *adore* a piece of *Wood* or *Stone*, an Image of *Silver* or *Gold*, nor yet allow of that *Jewiſh* or rather *Pagan Pomp* in *Worſhip*, uſed by others (as if Chriſt's *Worſhip* were of this World, though his Kingdom be not) but are *Doctrinally Averſe* to ſuch Superſtition, and yet refrain not to bow to their own *Religious Duties*, and eſteem their *performance* of ſeveral parts of *Worſhip*, that go againſt the grain of their *fleſhly Eaſe*, and their *preciſeneſs* therein, no ſmall *Croſs* unto them; and that if

they abſtain from *groſs* and *ſcandalous Sins*, or if the *Act* be not committed, though the *Thoughts* of it were embrac'd, and that it had a full *Carrier* in the Mind, they hold themſelves ſafe enough within the *Pale* of *Diſcipleſhip* and *Wall* of *Chriſtianity*. But this alſo is too mean a Character of the Diſcipline of Chriſt's *Croſs*; and thoſe that *flatter* themſelves with ſuch a ſort of *taking it up*, will in the end be deceived with a *ſandy Foundation*, and a *Midnight Cry*. For, ſaid Chriſt,

Mat. 12. 36. *For every idle word that man ſpeaks, ſhall he give an account, in the day of Judgment.*

§. 2. For *Firſt*, 'Tis not *Performing Duties* of Religion, but the *Riſe* of the *Performance* that God looks at. Men may, and ſome do *croſs* their own *wills*, in their *own wills*, voluntary Omiſſion or Commiſſion: *Who has required this at your hands?* ſaid the Lord of old to the *Jews*, when they ſeemed Induſtrious to have ſerved him; but it was in a way of their *Contriving* or *Inventing*, and in their own *Time* and *Will*, not with the Soul truly toucht and prepared by the divine *Power* of *God*: But *Bodily Worſhip* only, that the Apoſtle tells us, *profits little*. Not keeping to the manner, of *taking up the Croſs in Worſhip*, as

as well as other things, has been a great *Cauſe* of the troubleſom *Superſtition* that is yet in the World. For men have no more brought their *Worſhip* to the *Teſt* than their *Sins*; nay, leſs; for they have ignorantly thought the *one* a ſort of *excuſe* for the *other*, and not that their *Religious Performances* ſhould need a *Croſs* or an *Apology*.

§. 3. But true *Worſhip* can only come from an *Heart Prepared* by the Lord. This *Preparation* is by the *Sanctification* of the *Spirit*; by which, if God's Children are led in the general Courſe of their Lives (as *Paul* teaches) much more in their *Worſhip*, to their Creator and Redeemer. And whatever *Prayer* be made, or *Doctrine* be uttered, and not from the *Preparation* of the *holy Spirit*, it is not acceptable with God; nor can it be the true Evangelical *Worſhip*, which is in *Spirit* and *Truth*; that is, by the *preparation* and aid of the Spirit. For what's an heap of the moſt *Pathetical words* to God Almighty, or *dedicating* any *Place* or *Time* to him? He is a *Spirit*, to whom *Words*, *Place* and *Time* (ſtrictly conſidered) are Improper. And though they be the *Inſtruments* of publick *Worſhip*, they

they are but Bodily and *Visible*, and cannot carry our *Requests* any further, much less recommend them to the *Invisible God*; by one means: They are for the sake of the *Congregation*. 'Tis the *Language* of the *Soul* God hears; nor can that *speak*, but by the *Spirit*, that cannot *Groan* aright to Almighty God, without the Assistance of it.

§. 4. The *Soul* of Man, however lively in other things, is *dead* to God, till he breathe the *Spirit* of *Life* into it: it cannot *live* to him, much less *Worship* him without it. This God by *Ezekiel* proves, when in a Vision of the *Restoration of Mankind* in the Person of *Israel* (an usual way of speaking among the Prophets, and as often mistaken) *I will open your Graves* Ezek. 37. 12, 13, 14. (*saith the Lord*) *and put my Spirit in you, and ye shall live.* So, though Christ *taught his Disciples to Pray*, they were in some sort *Disciples*, before he *taught* them; not Worldly Men, whose *Prayers* are an Abomination to God. And his *Teaching* them, is not an Argument that every body must say that *Prayer*, whether he can say it with the same *heart* and under the same *qualifications*, as his poor *Disciples* and *Followers* did, as is now too

too *ſuperſtitiouſly* and *preſumptuouſly* practiſed. But rather that as they *then*, ſo we *now* are not to *Pray* our own *Prayers*, but *his*, that is, ſuch as he *enables* us to make, as he *enabled* them then.

§. 5. For if we are *not to take Thought what we ſhall ſay, when we come before Worldly Princes, becauſe it ſhall then be given* us; and that it is *not we that ſpeak, but the Spirit of our heavenly Father, that ſpeaketh in us*; much leſs can our *Ability* be needed, or ought we to ſtudy to our ſelves *Forms* of *ſpeech* in our Approaches to the Great *Prince of Princes*, *King of Kings* and *Lord of Lords*. For be it his *Greatneſs*, we *ought* not by Chriſt's command; Be it our *Relation* to him, as *Children*, we *need* not; he will help us, he is our *Father*, that is, if he be ſo indeed. Thus not only the *Mouth* of the *Body*, but of the *Soul*, is *ſhut*, till God *opens* it; and *then* he loves to hear the *Language* of it. In which the *Body* ought never to go before the *Soul*: his *Ear* is open to ſuch *Requeſts*, and his *Spirit* ſtrongly interceeds for thoſe that *offer* them. Matth. 10. 19, 20.

§. 6. But it may be askt, *How ſhall this* Preparation *be obtained?*

I *Anſwer*;

I *Answer*; By *Waiting patiently, yet watchfully and intently upon God*; *Lord* (says the *Psalmist*) *thou hast heard the Desire of the Humble, thou wilt* prepare *their Heart, thou wilt cause thine Ear to hear*: And (says *Wisdom*) *The* Preparation *of the Heart in man is from the Lord.* Here thou must *not think thy own* Thoughts, *nor speak thy own* Words; (which indeed is the *Silence* of the *Holy Cross*) but be sequestred from all the *confused Imaginations*, that are apt to throng and press upon the Mind in those holy *Retirements*; it is not for thee to think to overcome the Almighty by the most *Composed Matter* cast into the *aptest Phrase*; No, no: one *Groan*, one *Sigh*, from a *Wounded Soul*, an Heart touch't with *true Remorse*, sincere and *Godly Sorrow*, which is the Work of God's Spirit, *Excels* and *prevails* with God. Wherefore *stand still* in thy mind, *Wait* to feel something that is *Divine*, to *prepare* and dispose thee to *Worship* truly and acceptably. And thus taking up the *Cross*, and shutting the Doors and Windows of the *Soul* against every thing that would interrupt this Attendance upon God (how pleasant soever the Object be

Psal. 10. 17.

Prov. 16. 1

in

in it ſelf, how Lawful or Needful at another Seaſon) the Power of the Almighty will break in, his Spirit will work and *prepare* the *Heart*, that it may offer up an *Acceptable Sacrifice*. 'Tis he that diſcovers and preſſes *Wants* upon the *Soul*; and when it cries, it is he alone that *ſupplies* them. *Petitions* not ſpringing from ſuch a Senſe and *Preparation*, are *Formal* and *Fictious*; they are not true; for men *pray* in their own blind deſires, and not in the Will of God; and his Ear is ſtopt to them: but for the very *Sighing of the Poor, and the Crying of the Needy*, God has ſaid, *he will ariſe*, that is, the *Poor* in *Spirit*, the *Needy Soul*, thoſe that want his Aſſiſtance, who are ready to be overwhelmed, that feel a need, and cry aloud for a Deliverer, and that have none to help them, *None in Heaven but him, nor in the Earth, in compariſon of him: He will deliver* (ſaith *David*) *the Needy, when he cries, and the Poor, and him that has no Helper. He ſhall redeem their Soul from Deceit and Violence, and precious ſhall their Life be in his ſight.* Pſal. 72. 12, 14.

This poor man (ſays he) *cried, and the Lord heard him, and ſaved him out of all his Troubles.* Pſal. 43. 6, 7, 8.

The Angel of the Lord

Lord encampeth round about them that fear him, and delivers them; And then invites all to *come and taste how good the Lord is.*

§. 7. But what's that to them that are not *Hungry*? *The Whole needs not the Physitian*; the *Full* have no need to *sigh*, nor the *Rich* to cry for *help*. Those that are not sensible of *inward Wants*, that have not *Fears* & *Terrors* upon them, who feel no need of God's Power to help them, nor of the Light of his Countenance to Comfort them; What have such to do with *Prayer*? Their Devotion is but at best a serious Mockery of the Almighty. They know not, they want not, they desire not what they *Pray* for: They Pray, the *Will of God may be done*; and do Constantly their own: For though soon said, 'tis a most terrible thing to them. They *Ask* for Grace, and *abuse* that they have; They *Pray* for the Spirit, but resist it in themselves, and scorn it in others; They request the Mercies and Goodness of God, and feel no real Want of them: And in this inward Insensibility, they are as unable to *Praise* God for what they have, as to *Pray* for what they have not. *They shall Praise the Lord* (says *David*) *that seek him*: This

Psalm 74. 21, 22, 23.

This also he reserves for the *poor* and *needy*, and those that fear God. *Let the* (Spiritually) poor *and the* needy *praise thy Name: Ye that fear the Lord praise him; all ye the Seed of* Jacob, *glorifie him. Jacob* was a *plain Man*, of an *upright Heart*; and they that are so, are his *Seed:* And though (with him) they may be as poor as Worms in their own Eyes, yet they receive power to *Wrestle* with God, *and prevail*, as he did.

§. 8. But without the *Preparation* and Consecrating of this *Power*, no man is fit to come before God; else it were matter of less *Holiness* and Reverence, to *Worship* God under the *Gospel*, than it was in the times of the *Law*, when all *Sacrifices* were *sprinkled*, before offer'd, and the *People Consecrated* that *offer'd* them, before they presented themselves before the Lord. If the *touching* of a *dead* or *unclean Beast* then made People unfit for *Temple* or *Sacrifice*, yea, Society with the Clean, till first sprinkled and sanctified; can we think so meanly of the *Worship* that is instituted by Christ in Gospel-times, as that it should admit of *unprepared* and *unsanctified Offerings?* or allow, that those who either in *Thoughts*, *Words*

Numb. 8 & ch. 19. 2 Chro. 29. 36. & 30. 16, 17.

Words or *Deeds* do daily touch that which is truly Unclean, can (without coming to the Blood of Jesus, that *sprinkles the Conscience from dead Works*) acceptably Worship the pure God? 'Tis a down-right Contradiction to good Sense; the *Unclean* cannot *Worship* that which is *Holy*, the *Impure* that which is *Perfect*: There an holy Inter-course and Communion betwixt *Christ* and his *Followers*, but none at all betwixt *Christ* and *Belial*, those that disobey his Commandments, and live not the Life of his blessed *Cross* and *Self-denial*.

2 Cor. 6. 15, 16.

§ 9. But as *Sin*, so *Formality* cannot *Worship* God, no, though once of his own Ordination. Which made the Prophet, personating one in a great straight, cry out; *Wherewithal shall I come before the Lord, and bow my self before the High God? Shall I come before him with burnt Offerings? with Calves of a year old? Will the Lord be pleased with Thousands of Rams, or with ten Thousands of Rivers of Oyl? Shall I give my First-born for my Transgression, the Fruit of my Body for the Sin of my Soul? He hath shewed thee, O Man, what is good. And what doth the Lord require of thee, but to do Justly, and to love Mercy,*

Mic. 6. 6, 7, 8.

Mercy, and to walk Humbly with thy God? *David*, ſenſible of this, calls thus alſo upon God: *O Lord, open thou my Lips, and my Mouth ſhall ſhew forth thy Praiſe:* (He did not dare open his own *Lips*, he knew that cold not *praiſe* God; and why?) *For thou deſireſt not Sacrifice, elſe would I give it*; (if my Labour would ſerve thou ſhouldſt not want it) *thou delighteſt not in burnt-offerings. The Sacrifices of God are a broken Spirit, a broken and a contrite Heart, O God, thou wilt not deſpiſe:* and why? becauſe this is God's Work, the Effect of his *power*; and *His own Works praiſe him.* To the ſame purpoſe doth God himſelf ſpeak by the Mouth of *Iſaiah*, in oppoſition to the *Formalities* and *Lip-worſhip* of the degenerate *Jews: Thus ſaith the Lord, the Heaven is my Throne, and the Earth is my Foot-ſtool, where is the Houſe that ye build to me? and where is the place of my Reſt? For all theſe things hath my Hand made. But to this man will I look, even him that is* Poor *and of a* Contrite Spirit, *and* Trembleth *at my Word.* O behold the true *Worſhipper!* one of God's *preparing*, circumciſed in Heart and Ear, that reſiſts not the Spirit, as thoſe lofty,

Pſal. 5. 15, 16, 17.

Iſa. 66. 2, 3.

profeſſing *Jews* did. Was this ſo then, even in the time of the *Law*, which was the Diſpenſation of *External* and *Shadowy Performances?* and can we now expect Acceptance without the *preparation* of the *Spirit* of the *Lord* in theſe Goſpel times, which are ſo proper to the *Effuſſion* of the *Spirit?* By no means. God is what he was, and *none* elſe are *his* true *Worſhippers*; theſe he tenders as the Apple of his Eye: the reſt do but *mock* him, and he deſpiſes them. Hear what follows to that People; 'tis the State and Portion of *Chriſtendom* at this day: *He that killeth an Ox, is as if he ſlew a Man; he that ſacrificeth a Lamb, as if he cut off a Dogs Neck: he that offereth an Oblation, as if he offered Swines Blood; he that burneth Incenſe, as if he bleſſed an Idol. Yea, they have choſen their own Ways, and their Soul delighteth in their Abominations.* Let none ſay, we offer not theſe kinds of *Oblations*; for that is not the matter; God was not offended with the *Offerings*, but *Offerers*: The were the Legal Forms of Sacrifice by God appointed; but they not preſenting them in that Frame of Spirit, and under that right Diſpoſition of Soul that

as required, God declares his *Abhorrence*, and that with great Aggravation, and elsewhere by the same Prophet forbids them to *Bring any more vain Oblations before* him; *Incense* (said God) *is an Abomination to me. Your Sabbaths and calling of Assemblies I cannot away with, it is Iniquity, even the Solemn Meeting. And when you spread forth your Hands, I will hide mine Eyes from you; when you make many* Prayers, *I will not hear you.* A most terrible Renunciation of their Worship; and why? because their Hearts were polluted; they loved not the Lord with their whole Hearts, but broke his Law and *Rebelled against his Spirit*, and did not that which is right. The *Cause* is plain, by the Amendment he requires: *Wash you* (says the Lord) *make you clean, put away the Evil of your Doings from before mine Eyes; Cease to do Evil, learn to do Well: Seek Judgment, relieve the Oppressed; Judge the Fatherless, plead for the Widdow.* Upon these terms (and nothing short will serve) he bids them *Come* to him, and tells them, That though their *Sins be as Scarlet, they shall be White as Snow; and though they be as Crimson, they shall be as Wool.* Ch. 1. 13, 14, 15, 16, 17, 20.

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§. 10. Much of this Kind might be cited, to shew the Displeasure of God against even his own *Forms* of *Worship*, when performed without his own *Spirit*, and that necessary *Preparation* of the *Heart* in man, that nothing else can work or give; which above all other *Pen-men* of *Sacred Writ* is most frequently and *Emphatically* recommended to us by the Example of the *Psalmist*, who ever and anon (calling to mind his own great *Slips*, and the *Cause* of them, and the way by which he came to be accepted of God, and obtain *Strength* and *Comfort* from him) remembers himself to *Wait* upon God. *Lead me in thy Truth and teach* Psal. 25. 5, 9. *me, for thou art the God of my Salvation, on thee do I* Wait *all the day long.* His Soul look't to God for Salvation, to be delivered from the *Snares* and *Evils* of the *World.* This shews an *Inward Exercise*, a Spiritual Attendance, that stood not in *External Forms*, but Inward, Divine Aid.

And truly, *David* had great Encouragement so to do, the goodness of God invited him to it, and strengthened him Psal. 40 1, 2 3 in it. For says he, *I waited patiently upon the Lord, and he inclined unto me, and heard*

heard my Cry. He brought my Feet out of the Mire and Clay, and ſet them upon a Rock. That is, the Lord appeared inwardly to conſolate *David*'s Soul that waited for his Help, and to deliver it from the *Temptations* and *Afflictions* that were ready to overwhelm it, and gave him Security and Peace. Therefore he ſays, the Lord had *Eſtabliſht his going*; that is, fixt his Mind in Righteouſneſs. Before, every ſtep he took bemired him, and he was ſcarcely able to go without *falling: Temptations* on all hands; but he *waited* patiently upon God, his Mind retired watchful and intent to his Law and Spirit, and he felt the Lord to incline to him. His needy and ſenſible Cry entred Heaven, and prevail'd, then came *Reſcue* and *Deliverance* to *David* (in God's time, not *David*'s) *Strength* to go through his Exerciſes, and ſurmount all his *Troubles*. For which, he tells us, a *New Song* was put into his Mouth, even *Praiſe*, ſays he, to our God.

Another time we have him crying thus: *As the Heart panteth after the Water-Brooks, ſo panteth my Soul after thee, O God. My Soul thirſteth for God, for* Pſal. 42. 1, 2,

the living God; *when shall I come and ap-*
pear before him? This goes beyond *Fa-*
mality, and can be tied to no Lesson.
But we may by this see, that *Worship* is an
Inward Work, that the Soul must be
touch't and raised in its *heavenly Desires*
by the heavenly Spirit, and that the true
Worship is in God's Presence. When
shall I come and appear? not in the
Temple, nor with outward *Sacrifices*, but
before God in his Presence. So that the
Souls of true *Worshippers* see God, make
their Appearance before him; and this
they *Wait*, they *Pant*, they *Thirst* for.
O! how is the better part of *Christendom*
degenerated from *David*'s Example!
No wonder therefore that this *good man*
tells us; *Truly my Soul* waiteth *upon God*,
and that he gives it in Charge to his Soul
so to do; *O my Soul*, Wait *thou upon God*,
for my Expectation is from him. As if he
had said; "None else can *prepare* my
"*Heart*, or *supply* my *Wants*; so that my
"Expectation is not from my own *volun-*
"*tary Performances*, or the *Bodily Worship*
"I can give him; they are of no value.
"They can neither *Help* me, nor *Please*
"him. But I *Wait* upon him for *Strength*
"and *Power* to present my self before
"him.

"him, as may be most pleasing to him: "for he that *prepares* the Sacrifice, will "certainly *accept* it. Wherefore in two Verses he repeats it thrice: *I wait for the Lord* —*My Soul doth wait*——*My Soul waiteth for the Lord more than they that watch for the Morning.* Yea, so intentl, and with that *Unweariedness* of Soul, that he says in one place, *My Eyes fail, while I wait for my God.* He was not contented with so many *Prayers*, such a *set Worship*, or limitted *Repetition*, no; he leaves not till he finds the Lord, that is, the *Comforts of his Presence*, that brings the answer of Love and Peace to his Soul. Nor was this Practice only as a Man more than ordinarily *Inspired*; for he speaks of it as the way of *Worship* then amongst the true People of God, the *Spiritual Israel*, and Circumcision in Heart of that day. *Behold* (says he) *as the Eyes of Servants look to the hand of their Masters, and as the Eyes of a Maiden unto the hand of her Mistriss, so our Eyes* Wait *upon the Lord our God, until he have Mercy upon us:* In another place, *Our Soul* waiteth *for the Lord, he is our Help and our Shield I will* Wait *upon thy Name for it is good before thy Saints.* It was in request with the truly

Psal. 130. 5, 6.

Psal 123

Ps 33. 20.

Ps. 52. 9.

Godly of that day, and the way they came to enjoy God, and *Worship* him acceptably. And from his own Experience of the benefit of *Waiting* upon God, and the Saints Practice of those times, he recommends it to others: *Wait upon the Lord; be of good Courage, and he shall strengthen thy Heart:* Wait, *I say, upon the Lord*; that is, *Wait* in Faith and Patience, and he will come to save thee. Again, *Rest in the Lord, and* Wait *patiently for him:* That is, Cast thy self upon him; be contented, and *wait* for him to help thee in thy *Wants*; thou canst not think how near he is to help those that *wait* for him: O try, and have Faith! Yet again, he bids us, *Wait upon the Lord, and keep his Way.* Behold the Reason so few profit; they are out of his *Way*, and such can never *wait* rightly upon him. Great reason had *David* for what he said, that had with so much *comfort* and *advantage* met the Lord in his *blessed Way.*

Ps. 27. 14

Isa. 26. 8.

§. 11. The Prophet *Isaiah* tells us, *That though the Chastisements of the Lord were sore upon the People for their Back-slidings, yet in the way of his Judgments* (in the way of his Rebukes & Displeasure) *they* waited

for

for him, and the Desire *of their Soul* (that's the great Point) *was to his Name, and the remembrance of him.* They were contented to be chid and chastized, for they had sinned, and the knowledge of him so was very desireable to them. But what! did he not come at last, and that in Mercy too? Yes, he did, and they knew him when he came (a Doctrine the brutish World knows not) *This is our* Ch. 25 9.
God, we have waited *for him, and he will save us.* Here was *Waiting in Faith*, that prevails. All *Worship*, not in *Faith*, is fruitless to the Worshipper, as well Displeasing to God: And this Faith is the Gift of God, and the nature of it is to purifie the Heart, and give such as truly believe, Victory over the World. Ch. 30 18.
Well! but they go on: *We have* waited *for him, we will be glad and rejoyce in his Salvation.* The Prophet adds; *Blessed* Ch 40. 3.
are all they that wait upon God: And why? *For they that wait upon the Lord shall renew their strength, they shall never faint never be weary.* The Encouragement is great! O here him once more: Ch. 64. 4.
For since the beginning of the World men have not heard, nor perceived by the Ear, neither hath the Eye seen (O God! be-

sides

ſides thee) *what he hath prepared for him that* waiteth *for him.* Behold the *Inward Life* and *Joy* of the Righteous, the true *Worſhippers*; thoſe whoſe Spirits bowed to the appearance of God's Spirit in them, leaving & forſaking all it appeared againſt, and embracing whatever led them to. In *Jeremiah*'s time the true Worſhippers alſo *waited* upon God; Jer. 14 22. and he aſſures us, That *the Lord is good* Lament. 3 25. *to them that* wait *for him, to the Soul that ſeeketh him.* Hence it is, that the Prophet *Hoſea* exhorts the Church then, To Hoſ. 12. 6. turn and *wait* upon God. *Therefore turn thou to thy God; keep Mercy and Judgment, and* wait *on thy God continually.* And *Micah* is very zealous and reſolute in this good Exerciſe: *I will look unto the* Mic. 7. 7. *Lord, I will* wait *for the God of my Salvation; my God will hear me.* Thus did the Children of the Spirit, that thirſted after an inward Senſe of him. The *Wicked* cannot ſay ſo, nor they that *Pray* unleſs they *wait.* 'Tis charg'd upon *Iſrael* Pſalm 106. 13. in the Wilderneſs, as the cauſe of their *Diſobedience* and Ingratitude to God, *They* waited *not for his Counſels.* We may be ſure it is our Duty, and expected from us; for God requires it in *Zephaniah*

phaniah: Therefore wait *upon me, ſaith the Lord, until the day that I ariſe, &c.* O that all who profeſs the Name of God, would ſo *wait*, and not ariſe to Worſhip without him, and they ſhould feel his *ſtirrings* and *ariſings* in them, to Help, and Prepare, and Sanctifie them. Chriſt expreſly charg'd his Diſciples; *They ſhould not ſtir from* Jeruſalem, *but* Wait *till they had received the Promiſe of the Father, the Baptiſm of the holy Ghoſt*, in order to their *Preparation* for the Preaching of the glorious *Goſpel* of Chriſt to the World. And though that were an *Extraordinary Effuſion* for an *Extraordinary Work*, yet the Degree does not change the Kind. On the contrary, if ſo much *waiting* and *preparation* by the *ſpirit* was requiſit to *fit* them to *preach* to *Man*, *ſome* at leaſt may be needful to *fit* us to *ſpeak* to *God*. Acts 1. 4.

§. 12. I will cloſe this great Scripture-Doctrine of *Waiting* with that Paſſage in *John* about the *Pool* of *Bethſda*: *There is at* Jeruſalem, *by the Sheep Market, a Pool, which is called in the* Hebrew *Tongue*, Bethesda, *having five Porches; in theſe lay a great Multitude of Impotent Folks, of Blind, Halt and Withered, waiting for* John 5. 2, 3, 4.

the

the moving of the Water. For an Angel went down at a certain season into the Pool, and troubled the Water: Whosoever then first, after the troubling of the Water stept in, was made whole of whatsoever Disease he had——A most exact Representation of what is intended by all that has been said upon the subject of *Waiting*. For as there was then an *Outward* and *Legal*, so there is now a *Gospel* and *Spiritual Jerusalem*, the *Church of God*, consisting of the *Faithful*. The *Pool* in that old *Jerusalem* in some sort represented that *Fountain*, which is now set open in this *New Jerusalem*. That *Pool* was for those that were under *Infirmities* of *Body*; this *Fountain* for all that are *Impotent* in *Soul*. There was an *Angel* then that *moved* the *Water* to render it Beneficial; it is God's *Angel* now, the *great Angel of his Presence* that blesseth this *Fountain* with success. They that then went in *before*, and did not *watch* the *Angel*, and take advantage of his *Motion*, found no benefit of their *stepping in*: Those that now *Wait* not the *Moving* of God's *Angel*, but by the Devotion of their own forming and timing, rush *before* God, as the Horse into the Battel, and hope for Success,

cess, *Miscarry* ever in their Expectation. Therefore as then they *waited* with all patience and intention upon the *Angel's Motion*, that wanted and desired to be cured; so do the true *Worshippers* of God now, that *need and pray for his Presence*, which is the Life of their Souls, as the Sun is to the Plants of the Field. They have often tried the *Unprofitableness* of their own Work, and are now come to the *Sabbath* indeed: They dare not put up a Divice of their own, or offer an unsanctified Request, much less obtrude *bodily Worship*, where the Soul is really insensible or unprepared by the Lord. In the *Light* of *Jesus* they ever *Wait* to be prepared, recluse from all Thoughts that cause the least Distraction or Discomposure in the Mind, till they see the *Angel move*, till their Beloved please to *wake*; nor dare they call him before his *time*: And they fear to make a *Devotion* in his absence; for they know it is not only unprofitable, but reprovable? *Who has required this at your hands? He that believes makes not haste.* They that *Worship* with their own, can only do as the *Israelites*, turn their *Ear-Rings* into a *Molten Image*, and be curst for their

their pains: Nor fared they better, *that gathered ſticks of Old, and kindled a*
Iſa 50 11. *Fire, and compaſs'd themſelves about the ſparks that they had kindled*; for God told them, *They ſhould lie down in Sorrow.* It ſhould not only be of no advantage, and do them no good, but incur a Judgment from him: Sorrow and Anguiſh of Soul ſhould be their Portion. Alas! *Fleſh and Blood would fain* Pray, *though it cannot* Wait; *and be a* Saint, *though it can't abide to do or ſuffer the* Will *of God*: *With the Tongue it bleſſes God, and with the Tongue it Curſes men, made in his ſimilitude*: It calls Jeſus, *Lord*, but *not by the holy Ghoſt*; and often names the Name of Jeſus, yea, and bows the Knee to it too, but never yet *departed from Iniquity*: This is abominable to God.

§. 13. In ſhort; there are *Three* things, ſo neceſſary to *worſhipping* of God aright, and which puts its performance beyond man's Power, that there ſeems little more needed than the naming of them. The *Firſt* is, *The Sanctification of the Worſhipper*. Secondly, *The Conſecration of the Offering*; which has been ſpoken to before ſome-what largely. Thirdly, *What to pray for*; which no man knows,

that *Prays* not by the *Aid* of Gods *Spirit*; and therefore, without that *Spirit* no man can truly *Pray*. This the Apostle puts beyond Dispute; *We know not* says he) *what we should* Pray *for, as we ought, but the Spirit helpeth our Infirmities.* Men unacquainted with the Work & Power of the holy *Spirit*, are ignorant of the Mind of God; and those certainly can never please him with their *Prayers*. It is not enough to know we *Want*; but we should learn, whether it be not sent us as a *Blessing*: *Disappointments* to the *Proud*, *Losses* to the *Covetous*, and to the *Negligent*, *Stripes*; to remove these, were to secure the Destruction, not help the Salvation of the Soul. Rom 8. 26.

The vile World knows nothing, but Carnally, after a Fleshly manner and interpretation; & too many, that would be held *enlightned*, are apt to call *Providence* by their wrong Names. For Instance: *Afflictions* they stile *Judgments*; and *Trials* (more precious than their beloved *Gold*) they call *Miseries* On the other hand, they call the *Preferments* of the World by the name of *Honour*, & its *Wealth*, *Happiness*; when for *once* that they are so, 'tis much to be feared, they are sent of God an

hundred

hundred times for *Judgments*, at leaſt, *Trials* upon their Poſſeſſors. Therefore what to *keep*, what to *reject*, what to *want*, is a *Difficulty* God only can reſolve the *Soul*. And ſince God knows better than we, what we *need*, he can better tell us, than we can him; which made Chriſt exhort his Diſciples, *To avoid long and repetitious Prayers*, telling them, That *their heavenly Father knew what they needed, before they aſkt*: And therefore gave them a *Pattern* to *Pray* by; not a ſome fancy, to be a *Text* for human *Liturgies*, which of all Services are moſt juſtly noted and taxed for *length* and *repetition*; but expreſly to reprove and avoid them. But if thoſe *Wants* that are the *ſubject* of *Prayer*, were once agreed upon (though that be a mighty point) yet *How to pray*, is yet of greater Moment, than to *Pray*. 'Tis not the Requeſt, but the Frame of the Petitioners Spirit: The *WHAT* may be Proper, but the *HOW* Defective. As I ſaid, God needs not to be told of our *Wants* by us, who muſt tell them us: Yet he will be told them from us, that both we may ſeek him, and he may come down to us. But when this is done, *To that man will*

Mat. 6, 7, 8.

I

I look, says the Lord, *even to him that is Poor, and of a Contrite Spirit, and that Trembleth at my Word*; To the sick Heart, the wounded Soul, the Hungry and Thirsty, the Weary and Heavy Laden Ones, such as sincerely *Want* an Helper.

§. 14. Nor is this sufficient to compleat *Gospel-Worship*; the *third* and *last* Requisit must be had, and that is *Faith*, True *Faith*, Precious *Faith*, the *Faith* of God's Chosen, that *Purifies their Hearts*, that *Overcomes the World, and is the Victory* of the Saints: This is that which animates *Prayer*, and presses it home, like the Importunate *Widdow* that would not be denied, to whom Christ (seeming to admire) said, *O Woman great is thy Faith:* This is of highest Moment on our part to give our *Addresses* success with God, and yet not in our Power neither; for it is the *Gift of God*; from him we must have it, and with one Grain of it more Work is done, more Deliverance is wrought, and more Goodness and Mercy received, than by all the *Runnings*, and *Willings*, and *Toilings* of man with his Inventions and Bodily Exercises. Which duely weighed, will easily

1 Tim. 1. 5. Acts 15. 9. Tit. 1. 1. 2 Pet. 1. 1. 1 Joh. 5. 4. Mat. 15. 28.

ſpell out the meaning, that ſo much *Worſhip* ſhould bring ſo little Profit to the World, as we ſee it does, viz. **True Faith is Loſt.** They aſk and receive not; they ſeek, and find not; they knock, and it is not opened unto them: The Caſe is plain, their *Requeſts* are not mixed with purifying *Faith*, by which they ſhould prevail as good *Jacob*'s were, when he wreſtled with God, and prevail'd. And the truth is, the generality are yet in their Sins, following their Hearts Luſts, and living in Worldly Pleaſure, being Strangers to this precious *Faith*. Is the reaſon rendred by the deep Author to the *Hebrews*, of the Unprofitableneſs of the *Word preached* to ſome of their days, *Not being* (ſays he) *mixed with* Faith *in them that heard it*. Can the Miniſter then *Preach* without *Faith*? No; and much leſs can any man *Pray* to purpoſe without *Faith*, eſpecially when we are told, *That the Juſt live by Faith*. For *Worſhip* is the Supream Act of Man's Life; and what-ever is neceſſary to inferior Acts, muſt not be wanting there.

James 4.3.

Heb. 4.2.

§. 15. This may moderate the Wonder in any, why Chriſt ſo often upbraids

his Diſciples with, *O ye of little Faith!* yet tells us, that one *Grain* of it (though as little as that of *Muſtard*, the leaſt of all Seeds) if true and right, is able to remove *Mountains*. As if he had ſaid; There is no *Temptation* ſo powerful, that it cannot *vanquiſh*, no *Want* ſo great, that it cannot *ſupply*. Therefore thoſe that are captivated by Temptations, and remain unſupplied in their Spiritual Wants, have not this powreful *Faith*: That's the true Cauſe. So neceſſary was it of old, that Chriſt did not many mighty works where the People *believed* not; and though his *Power* wrought them in other places, *Faith* open'd the way: That 'tis hard to ſay, whether that *Power* by *Faith*, or *Faith* by that *Power* wrought the Cure. Let us call to mind what famous things a little *Clay* and *Spittle*, one *Touch* of the *Hem* of Chriſt's *Garment*, and, a few *Words* out of his Mouth did by the force of *Faith* in the Patients? *Believe ye, that I am able to open your Eyes? Yea, Lord*, ſay the *Blind*, and *See*. To the *Ruler*, only *Believe*; he did, and his *Dead* Daughter recovered *Life*. Again, *If thou canſt believe? I do believe*, ſays the Father, *Help my*

John 9. 6. Luk. 8. 47, 48.

Mat. 9. 29, 30.

Mark 9. 23.

Unbelief: and the *Evil Spirit* was chased away, and the *Child* recover'd. He said to one; *Go, thy* Faith *has made thee whole*; and to another, *Thy* Faith *has saved thee*: *thy Sins are forgiven thee.* And to encourage his Disciples to *believe*, that were admiring, how soon his Sentence was executed upon the *Fruitless Fig-tree*, he tells them; *Verily, if ye have* Faith, *and doubt not, ye shall not only do this, which is done to the Fig-tree*; *but also, if ye shall say unto this Mountain, Be thou removed, and cast into the Sea, it shall be done, and all things whatsoever ye shall ask in* Prayer, *believing, ye shall receive.* This one Passage convicts *Christendom* of gross *Infidelity*; for she *Prays, and receives not.*

Mark 10. 52. Luke 7. 49, 50. Mat. 21. 20, 21, 22.

§. 16. But may some say, *'Tis impossible to receive all that a man may ask.* 'Tis not impossible to receive all that a man that so *believes*, can *ask*: The *Fruits* of *Faith* are not *Impossible* to those that truly *believe* in the God that makes them *possible*. When Jesus said to the Ruler, *If thou canst believe*, he adds, *All things are* Possible *to him that believeth.* Well, but then some will say, *It is impossible to have such Faith:* For this very *faithless* Generation would excuse their want of *Faith* by making

Mat. 19. 26. Luk. 18. 27. Mark 9. 23.

making it *Impossible* to have the *Faith* they want. But Christ's Answer to the *Infidelity* of that Age, will best confute the *Disbelief* of this. *The things that are* Impossible *with men, are* Possible *with God*; *for all things are* Possible *with God*. It will follow then, that it is not *Impossible* with God to give that *Faith*, though it is certain, that *without it 'tis Impossible to please God*, for so the Author of the *Hebrews* teaches. And if it be else *Impossible* to please God, it must be so to *Pray* to God without this precious *Faith*.

Mat. 19. 24, 25, 26. Luke 18. 25, 26, 27. Heb. 11. 6.

§. 17. But some may say, *What is this* Faith *that is so necessary to* Worship, *and that gives it such Acceptance with God, and returns that Benefit to men?* I say, "It is "an holy Resignation to God, and Con-"fidence in him, which gives sure Evi-"dence to the Soul of the things not yet "seen, and a general Sense and Taste of "the Substance of those things that are "hoped for; that is, the Glory which is "to be revealed hereafter. As this *Faith* is the Gift of God, so it purifies the Hearts of those that receive it. The Apostle *Paul* is witness, that it will not dwell, but in a *pure Conscience*; he there-

1 Tim. 3. 9.

Ch. 1. 5. 1. fore in one place couples a *Pure Heart* and *Faith unfeigned* together: In another, *Faith* and a *good Conscience*. James 2. joyns *Faith* with *Righteousness*, and 1 Joh. 5 4 with *Victory over the World*: *This*, says he, *is the* Victory, *which Overcometh the World, even your* Faith.

Rom. 4 18. §. 18. The *Heirs* of this *Faith* are the true Children of *Abraham* (though the *Uncircumcision* in the Flesh) in that they walk in the steps of Father *Abraham*, according to the Obedience of *Faith*, which only entitles People to be the Children of *Abraham*. This lives above the World, John 16. 9, 10. not only in its Sin, but Righteousness; to which nothing comes but *through Death to Self, by the Cross of Jesus*, and an intire dependance by him upon God.

Famous are the Exploits of this divine Gift: Time would fail to recount them: All sacred Story is filled with them. But let it suffice, that by it the holy Antients *Endured* all *Trials*, *Overcame* all *Enemies*, *prevail'd* with *God*, *renoun'd* his *Truth*, *finish't* their *Testimony*, and obtain'd the *Reward* of the *Faithful*, a *Crown of Righteousness*, which is the Eternal Blessedness of the Just.

CHAP.

CHAP. VII.

§. 1. *Of* Pride (*the first Capital Lust*) *its Rise.* §. 2. *Its Definition and Distinction.* §. 3. *That an Inordinate desire of* Knowledge *in* Adam *Introduc'd mans Misery.* §. 4. *He thereby lost his Integrity.* §. 5. *Who are in* Adam's *state.* §. 6. Knowledge *puffs up.* §. 7. *The evil Effects of the false and the good of the true* Knowledge. §. 8. Cain's *Example a proof in the Case.* §. 9. *The* Jews Pride *in pretending to be wiser than* Moses *God's Servant, in setting their Post by Gods Post.* §. 10. *The Effect of which was the* Persecution *of the true Prophets.* §. 11. *The* divine Knowledge *of Christ brought* Peace on Earth. §. 12. *Of the* blind Guides, *the Priests, and the mischief they have done the Son.* §. 13. *The* Fall *of* Christians, *and the* Pride *they have taken in it, hath exceeded the* Jews: *under the profession of their New-moulded* Christianity *they have murdered the Witness of the Lord Jesus.* §. 14. *The Angels sung* Peace on Earth *at the birth of the Lord of Meekness and Humility;*

but the Pride *of the Phariſees withſtood and Calumniated him.* §. 15. *As* Adam *and the* Jews *loſt themſelves by their Ambition, ſo the* Chriſtians *looſing the fear of God, grew* Creed *and* Worſhip-makers, *with this Injunction,* Conform *or* Burn. §. 16. *The Evil Effects of* Chriſtendom *(ſo called.)* §. 17. *The way of* Recovery *out of ſuch miſerable Defection.*

§. 1. HAving thus diſcharg'd my Conſcience againſt that part of *Unlawful Self*, that fain would be a Chriſtian, a Believer, a Saint, whilſt a plain Stranger to the Croſs of Chriſt and the holy Exerciſes of it; and in that briefly diſcovered, what is *falſe* from what is *true Worſhip*, and the uſe and buſineſs of the holy *Croſs*, therein to render its preformance pleaſing to Almighty God; I ſhall now (the ſame Lord aſſiſting me) more largely proſecute that *other Part* of *Unlawful Self*, which fills the Study, Care and Converſation of the World, preſented to us in theſe three Capital Luſts, to wit,

1. Pride, 2. Avarice, & 3. Luxury.

From

From whence all other Miſchiefs daily flow as *ſtreams* from their proper Fountains: The mortifying of which makes up the other, and indeed a very great part of the Work of the true *Croſs*; and though *laſt* in place, yet *firſt* in Experience and Duty: Which done, it Introduces in the room of thoſe evil Habits the bleſſed Effects of that ſo much needed Reformation, (to wit) *Mortification*, *Humility*, *Temperance*, *Love*, *Patience* and *heavenly Mindedneſs*, with all other Graces of the Spirit, becoming the Followers of the Perfect *Jeſus*, that moſt heavenly Man.

The Care and Love of all Mankind are either directed to *God* or *Themſelves*. Thoſe that love *God* above all, are ever humbling SELF to his Commands, and only love *Self* in ſubſerviency to him that is Lord of all. But thoſe that are declin'd from that *Love to God*, are *Lovers of themſelves* more than God: For Supream Love muſt center in one of theſe two. To that Inordinate *Self-Love* the Apoſtle rightly joyns *Proud* and *High-minded*. For no ſooner had the Angels declin'd their *Love*, Duty and

and Reverence to God, than they inordinately *loved* and valued *themselves*; which made them exceed their Station, & aspire above the order of their Creation. This was their *Pride*, and this sad Defection their Dismal *Fall*; who are reserv'd in *Chains* of *Darkness* unto the Judgment of the Great Day of *God*.

§. 2. **Pride**, that pernicious Evil which begins this Chapter, did also origin the *Misery* of *Mankind*; a most *Mischievous* Quality, and so common known by its Motions and *sad Effects*, that every Unmortified Breast caries its *Definition* in it. However, I will [illegible] in short, *That* Pride *is an Excess of Self-Love, joyn'd with an Undervalue of others and a desire of Dominion over them* (the most troublesom thing in the World). Where are *four* things, by which it hath made it self best known to Mankind, the Consequences of which have brought in *equal Misery* to its *Evil*. The first is, *An Inordinate Pursuit of Knowledge*. The second, *An Ambitious craving and seeking after Power*. The third, *An Extreme Desire of Personal Respect and Deference*. The last Excess is that of *Worldly Furniture and Ornaments*. To the just and

true

true Witness of the Eternal God plac'd in the Souls of all People I appeal, as to the Truth of these things.

§. 3. To the *First*; 'Tis plain, that an *Inordinate Desire of Knowledge* introduced Man's Misery, and brought an *Universal Laps* from the Glory of his *Primitive Estate*. *Adam* would needs be *Wiser* than God had made him: It did not serve his turn to know his Creator, and give him that holy Homage, the *Innocency* he was created in, naturally excited him to; nor to have an *Understanding above all the Beasts of the Field, the Fowls of the Air*, and *the Fish of the Sea*, joyned with a Power to *Rule* over all the visible Creation of God; but he must be *as Wise as God* too. This unwarrantable Search, and as Foolish, as Unjust *Ambition*, made him unworthy of the Blessings he received from God: This drives him out of *Paradise*; and instead of being *Lord* of the whole World, *Adam* becomes the wretchedst *Vagabond* of the Earth. Gen. 2. 19, 20. Ch. 3. 5. Ch. 3. 24.

§. 4. Strange! that instead of being as *Gods*, they should fall below the very *Beasts*, in comparison of whom, even God had made them as Gods! The Lamentable

mentable Consequence of this great *Defection*, has been an Exchange of *Innocency* for *Guilt*, and a *Paradise* for a *Wilderness*. But which is yet much worse, in this State *Adam* and *Eve* had got another *God* than the only True and Living *God*: And he that had enticed them to all this Mischief, furnished them with a *Vain Knowledge* and *Pernicious Wisdom*, the Skill of *Lyes* and *Equivocations*, *Shifts*, *Evasions* and *Excuses*: They had lost their Plainness and Sincerity; and from an *Upright Heart*, the Image in which God had made man, he became a *Crooked*, *Twining*, *Twisting Serpent*, the Image of that Unrighteous Spirit, to whose Temptations he yielded up with his Obedience his *Paradisical Happiness*.

§. 5. Nor is this limited to *Adam*; for all who have *fallen short of the Glory of God*, are the right-born Sons of his *Disobedience*. They, like him, have eaten of what they have been forbidden; they

Rom. 7. have *Committed the things they ought not to do, and left undone what they ought to do.* They have sinned against that *Divine Light* of *Knowledge*, which God has given them; they have grieved his Spirit;

and

and that Diſmal Sentence has been executed; *In the day that thou eateſt thereof, thou ſhalt dye.* That is, when thou doſt the thing which thou oughteſt not to do, thou ſhalt no more live in my favour, and enjoy the Comforts of the *Peace* of my *Spirit*; which is a dying to all thoſe Innocent and *Holy Deſires* and *Affections*, which God created man with; and he becomes as one *Cold* and *Benummed*, *Inſenſible* of the *Love* of *God*, of his holy *Spirit*, *Power* and *Wiſdom*, of the *Light* and *Joy* of his Countenance, and the Evidence of a *good Conſcience*, and the Co-witneſſing and Approbation of God's holy *Spirit*.

§. 6. So that fallen *Adam*'s *Knowledge of God* ſtood no more in a daily Experience of the *Love* and *Work of God* in his Soul, but in a *Notion* of what he once did know and experience: which being not the true and living *Wiſdom*, that is from above (but a meer *Picture*) it preſerves not man in Purity; but *Puffs up, makes people Proud, High-minded and Impatient of Contradiction.* This was the ſtate of the *Apoſtate Jews* before Chriſt came; and has been the Condition of *Apoſtate Chriſtians* ever ſince he came; their

their *Religion* ſtanding (excepting ſome Bodily Performances) either *in what they once knew* of the Work of God in themſelves, and which they revolted from; or in an *Hiſtorical Belief*, and an Imaginary Conception and *Paraphraſe* upon the Experiences and *Prophecies* of ſuch holy Men and Women of God, as in all Ages have deſerved the Stileant Character of his true Children.

§. 7. As ſuch a *Knowledge of God* cannot be true, ſo by Experience we find, that it ever brings forth the quite contrary *Fruits* to the *true Wiſdom*. For as that is firſt *Pure*, then *Peaceable*, then *Gentle* and *Eaſie to be intreated*; ſo the *Knowledge* of degenerated and unmortified Men is firſt *Impure*; for it came by the Commiſſion of Evil, and is held in an *Evil* and *Impure Conſcience* and Heart that diſobey God's Law, and that daily *Do thoſe things which they ought not to do*, and for which they ſtand condemned before God's Judgment Seat in the Souls of men; the *Light* of whoſe Preſence ſearches out the moſt hidden things of *Darkneſs*, the moſt ſecret *Thoughts* and conceal'd Inclinations of Ungodly Men. This is that *Science* (falſly ſo called;) & as it

James 3. 17.

it is *Impure*, so 'tis *Unpeaceable*, *Cross* and *Hard to be Intreated*; *Froward*, *Perverse and Persecuting*; *Jealous* that any should be better than they, hating and abusing those that are.

§. 8. 'Twas this *Pride* made *Cain* a *Murtherer*; 'tis a Spiteful Quality, full of *Envy* and *Revenge*. *What! was not his Religion and* Worship *as good as his Brother's*; *He had all the Exterior Parts of* Worship; *he offered as well as* Abel? The *Offering* of it self might be as good; but it seems the *Heart* that offered it, was not: So long ago did God regard the *Interior Worship* of the *Soul*. Well! what was the Consequence of this Difference? *Cain's Pride* stomach't it, could not bear to be out-done by his Brother: He grew *Wrathful*, and resolv'd to Vindicate his *Offering*, by Revenging the Refusal of it upon his *Brothers Life*; & without any regard to *Natural Affection*, or the low and early Condition of Mankind, *he Barbarously dy'd his Hands in his Brother's Blood*. Gen. 4

§. 9. The *Religion* of the Apostatized *Jews* did no better; for they having lost the *Inward Life*, *Power* and *Spirit* of the Law, they were *Puft up with*

with that Knowledge they had; and their pretences to *Abraham*, *Moses*, and the Promises of God served only to blow them up into an unsufferable *Pride*, *Arrogancy* and *Cruelty*. For they could not bare true *Vision*, when it came to visit them, and entertain'd the *Messengers* of their *Peace*, as if they had been *Wolves* and *Tygers*.

§. 10. Yet 'tis remarkable, the *false Prophets*, the great *Engineers* against the true Ones, were ever sure to prosecute them as *False*; and by their Interest with Earthly *Princes*, or the poor seduced *Multitude*, made them the *Instruments* of their *Malice*. Thus 'twas that one holy *Prophet* was *Torn asunder*, another *Ston'd to Death*, &c. so *Proud* and *Obstinate* is *false Knowledge*, and the Aspirers after it! Which made holy *Stephen* cry out; *O ye Stiff-necked and Uncircumcised* Acts 7. 51. *in Heart and Ear! ye resist the holy Ghost, as did your Fathers, so do ye.*

§. 11. The *true Knowlege* came with the Joy of Angels, singing, *Peace to the* Luk. 2. 14 *Earth, and good Will towards men:* The *False Knowledge* entertain'd the Message with *Calumnies*; *Christ* must needs be an *Impostor*, and that must prove him so, to

wit,

wit, *Miracles*, which was that which prov'd the Contrary. They *ſtoned* him, and frequently ſought to *kill* him; which at laſt they accompliſht. But what was their Motive to it? Why, he cried out againſt their *Hypocriſie*, their *broad Phylacteries*; the *honour* they *ſought of men*: To be ſhort, they give the reaſon in theſe words; *If we take not ſome Courſe with him, the People will follow him*: That is, he will take away our Credit with the People; they will Adhear to him and deſert us: and ſo we ſhall looſe our *Power* and *Reputation* with the Multitude. Mat. 23

§. 12. And the Truth is, he came to Level their *Honour*, to overthrow their *Rabbiſhips*, and by his Grace to bring the People to that *Inward Knowledge* of God, which they by Tranſgreſſion were departed from; that ſo they might ſee the *Deceitfulneſs* of their *blind Guides*, who by their vain *Traditions* had made void the Righteouſneſs of the Law; and who were ſo far from being the true Doctors and lively Expounders of it, that in Reality they were the Children of the *Devil*, who was a proud *Lyer* and cruel *Murtherer* from the beginning.

§. 13. Their *Pride* in falſe *Knowledge*

having made them uncapable of receiving the simplicity of the Gospel; Christ *thanks his Father, that he had hid the Mysteries of it from the wise and prudent, and revealed them to Babes.* It was this false *Wisdom* swell'd the minds of the *Athenians* to that Degree, that they despised the *preaching* of the Apostle *Paul* as a *vain and foolish thing:* But that Apostle, who of all the rest had an Education in the *Learning* of those times, bitterly reflects on that *Wisdom* so much valued by *Jews* and *Greeks*; *Where* (saith he) *is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made Foolishness the Wisdom of this World?* (And he gives a good Reason for it) *That no Flesh should Glory in his presence.* Which is to say, That God would stain the Pride of man in false *Knowledge*, he should have nothing on this occasion to be *Proud* of: It should be owing only to the *Revelation* of the Spirit of God. The Apostle goes further, and affirms, *That the World by Wisdom knew not God.* That is, It was so far from an *Help*, that it was an *Hindrance* to the true *Knowledge* of God. And in his first Epistle to his beloved *Timothy*, he Concludes thus

1 Cor. 1. 20, 29.

Ibid. v. 21.

his: *O* Timothy! *keep that which is committed to thy Trust, avoiding prophane and vain Bablings and oppositions of Science falsly so called.*) This was the sense of Apostolical times, when the Divine Grace gave the true *Knowledge* of God, and was the Guide of *Christians.* 1 Tim. 6. 20.

§. 14. Well! But what has been the success of those *Ages* that followed the *Apostolical?* any whit better than that of the *Jewish* times? Not one Jot: They have exceeded them, as with their pretences to greater *Knowledge*, so in their Degeneracy from the true *Christian Life*; for though they had a more Excellent pattern than the *Jews* (to whom he spoke by *Moses* his Servant) he speaking to the *Christians* by his *beloved Son, the express Image of his own Substance*, the perfection of all Meekness and Humility. And though they seemed addicted to nothing more than an *Adoration* of his Name, and a *Veneration* to the Memory of his blessed Disciples and Apostles; yet so great was their *Defection* from the inward *Power* and *Life* of *Christianity* in the Soul, that their Respect was little more than *Formal* and *Ceremonious.* For notwithstanding they, like the *Jews*,

were mighty Zealous in *garnishing* their *Sepulchres*, and *Curious* in *Carving* of their *Images*, not only keeping with any pretence what might be the *Relicks* of the Persons; but recommending a thousand things as *Relicks*, which are purely *Fabulous*, and very often *Ridiculous*; and to be sure, altogether *Unchristian*: Yet in the great and weighty things of the Christian Law, *Love*, *Meekness* and *Self-denial degenerated*, they grew *High-minded*, *Proud Boasters*, *without natural Affection*, *Curious*, and *Controversial*, *ever perplexing the Church with doubtful and dubious Questions*, *filling the People with Disputations*, *Strife* and *Wrangling*, *drawing them into Parties*, till at last they fell to *Blood*. As if they had been the worse for being once *Christians*.

O! the *Miserable State* of these pretended *Christians*, that instead of Christ and his Apostles Doctrine of *loving their Enemies*, *and Blessing them that Curse them*, they should teach the People under the Notion of *Christian Zeal*, most inhumanly to *butcher one another*; and instead of suffering their own Blood to be shed for the Testimony of Jesus, they should *shed the Blood of the Witnesses of Jesus*.

Heretick

*Heretick*s. Thus that *subtle Serpent* or Crafty Evil Spirit, that tempted *Adam* out of his *Innocency*, and the *Jews* from the Law of God, has beguil'd the *Christians* by Lying *Vanities* to depart from the Christian *Law* of *Holiness*, and so they are become *Slaves* to him; for *he rules in the hearts of all the Children of Disobedience.*

§. 15. And it is observable, that as *Pride* (which is ever followed by *Superstition* and *Obstinacy*) put *Adam* upon seeking an *higher Station* than God placed him in; and as the *Jews* out of the same *Pride* to out-do their *Patern* given them of God by *Moses* upon the Mount, *set their Post by God's Post, and taught for Doctrines their own Traditions*, in so much that those that refused Conformity to them, ran the hazard of *Crucifie, Crucifie*: So the *nominal Christians* from the same Sin of *Pride*, (as if *Christianity* had been defectively delivered to us by Christ and his Apostles) with great *Superstition* and *Arrogance* have introduced, instead of a *Spiritual Worship* and Discipline, that which is evidently *Ceremonious* and *Worldly*, with such *Innovations* and *Traditions* of men, as are the fruit of the Wis-

Ezek. 43. 8.

dom that is from below: Witness their *numerous* and *perplext Councils* and *Creeds* with *Conform or Burn*, at the end of them.

§. 16. And as this unwarrantable *Pride* set them first at work to pervert the *Spirituality* of the *Christian Church*, making it rather to resemble the *shadowy Religion* of the *Jews*, and the *Gawdy Worship* of the *Ægyptians*, than the great Plainness and Simplicity of the *Christian Institution*, which is neither to resemble that of the *Mountain*, nor the *other* of *Jerusalem*: So has the same *Pride* and *Regancy* spur'd them on by all imaginable *Cruelties* to maintain this great *Diana* of theirs. No meek *Supplications* nor humble *Remonstrances* of those that kept close to *Primitive Purity* in *Worship* and *Doctrine*, could prevail with these *Novel Christians* to dispense with the *Imposition* of their *Un-Apostolical Traditions*. But the *Ministers* and *Bishops* of these degenerate *Christians* left their painful *Visitation* and *Care* over Christ's Flock, and grew *Ambitious*, *Covetous* and *Luxurious*, resembling rather *Worldly Potentates* than the humble-spirited and mortified Followers of the blessed *Jesus*; so also every History tells us, with what

and *Cruelty*, *Blood* and *Butchery* (and that with unusual and exquisit *Tortures*) they have persecuted the holy Members of Christ out of the World; and that upon such *Anathema's*, that as far as they could, they have disappointed them of the *Blessings* of *Heaven* too. These true *Christians* call *Martyrs*; but the *Clergy* (like the persecuting *Jews*) have stil'd them *Blasphemers* & *Hereticks*: In which they have fulfilled the Prophecy of our Lord Jesus Christ, who did not say, that they should think, they do the *Godds* good service to kill the Christians, his dear Followers (which might refer to the *Persecutions* of the *Idolatrous Gentiles*;) but *that they should think they do* God *good Service to kill them.* Which shews, that they should be such as professedly own'd the true *God*, as the *Apostate Christians* have all along pretended to do. So that they must be those *Wolves* that the Apostle foretold, *should arise out of themselves, and worry the Flock* of Christ, after the great *Falling-away* should commence, that was fortold by him, and made necessary in order to the *proving of the Faithful, and the Revelation of the great Mystery of Iniquity.* Joh. 16. 2. Acts 20. 29.

I shall conclude this Head with this Assertion, That it is too undeniable a Truth, when the *Clergy* has been most in *Power* and *Authority*, and has had the greatest influence upon *Princes* & *States*, there has been most *Confusions*, *Wrangles*, *Bloodshed*, *Sequestrations*; *Imprisonments* and *Exiles*: To the justifying of which, I call the Testimony of the *Records* of all times. How it is in our own Age, I leave to the Experience of the Living; yet there is one *Demonstration* that can hardly fail us; The People are not *Converted*, but *Debauched*, to a Degree, that time will not allow as an Example. The *Worship* of Christendom is *Visible*, *Ceremonious* and *Gawdy*; the *Clergy Ambitious* of worldly *Preferments*, under the pretence of *Spiritual Promotions*, making the earthly *Revenues* of *Church-men* much the reason of their *Function*, being almost ever sure to leave the present smaller Incumbance, to solicite and obtain *Benefices of larger Title and Income*. So that with their *Pride* and *Avarice* (which good old *Peter* foresaw would be their *Snares*) they have drawn after them *Ignorance*, *Misery* and *Irreligion* upon Christendom.

§. 17.

§. 17. The *Way* of *Recovery* from this miſerable Defection, is to come to *Saving Knowledge*, that is, *An Experience of the divine work in the Soul*; To obtain which, be diligent to obey the *Grace* that appears in thy own Soul (O man) *that brings Salvation*; it turns thee out of the *broad Way* into the *narrow Way*: And thus thou wilt arrive at a *Knowledge* of *God* and *Chriſt*, that brings *Eternal Life* to the Soul; A well-grounded *Aſſurance* from what a man *feels and knows within himſelf*: Such ſhall not be moved with evil Tidings. Tit. 2. 11, 12.

CHAP. VIII.

§. 1. Pride *craves Power as well as Knowledge.* §. 2. *The caſe of* Korah, *&c. a Proof.* §. 3. Abſolom's Ambition *confirms it.* §. 4. Nebuchadnezzar *does the like.* §. 5. *The Hiſtory of* Piſiſtrates, Alexander, Cæſar, *&c. ſhew the ſame thing.* §. 6. *The* Turks *are a lively Proof, who have ſhed much Blood to gratifie* Pride *for* Power. §. 6. *The laſt ten years in* Chriſtendom *exceed in Proof of this.*

this. §. 8. Ambition *rests not in Courts, it finds room in private Breasts too, and spoils Families and Societies* §. 9. *Their Peace is great, that limit their Desires by God's* Grace, *and who having Power, use it to the* good *of* others.

§. 1. BUt let us see the next most Common, Eminent and Mischievous *Effect* of this Evil. *Pride* does extreamly crave *Power*, than which, not one thing has proved more Troublesom and Destructive to Mankind. I need not labour my self much in Evidence of this since most of the *Wars* of *Nations*, *Depopulation* of *Kingdoms Ruin* of *Cities*, with the *Slavery* and *Misery* that have follow'd, both our own Experience and Unquestionable Histories acquaint us to have been the *Effect* of *Ambition*, which is the *Lust* of *Pride* after *Power*.

§. 2. How specious soever might be the pretences of *Korah*, *Dathan* and *Abram* against *Moses*, 'twas their *Emulation* of his mighty *Power* in the *Camp* of *Israel*, that put them upon *Conspiracies* and *Mutinies*. They long'd for his Authority, and their not having it, was his Crime; for they had a mind to be the *Heads* and *Leaders*

Numb. 16.

Leaders of the People: The *Effect* of which was a remarkable *Destruction* to themselves, and all their unhappy Accomplices.

§. 3. *Absalom* too was for the *Peoples Rights* against the *Tyranny* of his Father and his King; at least, with his pretence he palliated his *Ambition*: But his *Rebellion* shewed, he was Impatient for *Power*, and that he resolved to Sacrifice his Duty as a Son and Subject to the Importunities of his *Restless Pride*, which brought a *Miserable Death* to himself, and an Extraordinary *Slaughter* upon his *Army*. 2 Sam. 15.

§. 4. *Nebuchadnezzar* is a lively Instance of the Excessive *Lust* of *Pride* for *Power*: His Successes and Empire were too Heady; so much too strong for his Understanding, that he forgot he did not make himself, or that his *Power* had a *Superior*: He make an *Image*, all must *Bow to it, or be Burnt*. And when *Shadrach*, *Meshach* and *Abednego* refused to comply; *Who* (says he) *is that God, that shall deliver you out of my hands?* And notwithstanding the *Convictions* he had upon him at the *Constancy* of those Excellent men, and *Daniel's Interpretation* of Dan. 3.

his

his *Dreams*, it was not long before the *Pride* of his *Power* had fill'd his Heart, and then his Mouth with this Haughty Question, *Is not this great* Babylon, *that I have built for the House of the Kingdom, by* Ch. 4. 30. *the might of my* Power, *and for the* Honour *of my Majesty?* But we are told, that while the words were in his Mouth, *A Voice from Heaven Rebuk't the* Pride *of his Spirit, and he was driven from the Society of men, to graze among the Beasts of the Field.*

§. 5. if we look into the Histories of the World, we shall find many Instances to prove the Mischief of this *Lust* of *Pride* for *Power*. I will mention a few of them for their sakes who have either not read or consider'd them.

Solon made *Athens free* by his Excellent Constitution of *Laws*: But the *Ambition* of *Pisistrates* began the *Ruin* of it before his Eyes. *Alexander* not contented with his own *Kingdom*, invades others, and filled with *Spoil* and *Slaughter* those Countries he subdued: And it was not ill said of him, who, when *Alexander* accused him of *Piracy*, told him to his face, *That* Alexander *was the greatest* Pirate *of the World*. It was the same

ſame *Ambition*, that made *Cæſar* turn *Traitor* to his *Maſters*, and with their own *Army*, (put into his hand for their Service) ſubdue them to his *Yoke*, and uſurp the *Government*, which ended in the *Expulſion* of *Freedom* and *Virtue* together. For *Goodneſs* quickly grew to be *Faction* in *Rome*; and that *Sobriety* and *Wiſdom* which ever rendred her *Senators Venerable*, became *dangerous* to their Safety; inſomuch that his Succeſſors hardly left one they did not *Kill* or *Baniſh*; unleſs ſuch as turn'd to be the *Flatterers* of their Unjuſt Acquiſition, and the *Imitators* of their Debaucht Manners.

§. 6. The *Turks* are a great Proof to the point in hand, who to extend their *Dominion*, have been the cauſe of ſhedding much Blood, and laying many ſtately Countries Waſte; yet they are to be outdone by *Apoſtate Chriſtians*; whoſe Practice is therefore more condemnable, becauſe they have been better taught: They have had a Maſter of another Doctrine and Example. 'Tis true, they call him *Lord* ſtill, but they let their *Ambition* reign: They love *Power* more than one another; and to get it, *Kill one another*; though charged by him, *Not to ſtrive*.

ſtrive, but to ſerve one another. And which adds to the *Tragedy*; all *Natural Affection* is ſacrificed to the *Fury* of this *Luſt*; and therefore are Stories ſtain'd ſo often with the *Murder* of *Parents, Children, Uncles, Nephews, Maſters, &c.*

§. 7. If we look abroad into remoter parts of the World, we ſhall rarely hear of *Wars*, but in *Chriſtendom* of *Peace*. A very *Triſle* is too often made a ground of *Quarrel* here; Nor can any *League* be ſo Sacred or Inviolable, that *Arts* ſhall not be uſed to evade and diſſolve it to Increaſe *Dominion:* No matter who, nor how many are *ſlain*, made *Widdows* and *Orphans*, or looſe their *Eſtates* and *Livelihoods!* What *Countries* are *Ruined!* What *Towns* and *Cities Spoil'd*, if by all theſe things the *Ambitious* can but arrive at their Ends! To go no further back than *Sixty* Years, that little Period of time will furniſh us with many *Wars* begun upon *Ill Grounds*, and ended in great *Deſolation* Nay, the laſt *Twelve* Years of our own time make as pregnant a Demonſtration as we can furniſh our ſelves with from the Records of any Age. 'Tis too tedious, nor is it my buſineſs to be particular:

Particular: It has been often well observed by others, and is almost known to all (*I mean the* French, German, English *and* Dutch *Wars.*)

§. 8. But *Ambition* does not only dwell in *Courts* and *Senates*; it is too natural to every *private Breast* to strain for *Power.* We daily see how much men labour their utmost *Wit* and Interest to *be Great*, to get higher *Place* or greater *Titles* than they have, that they may *look Bigger*, and be more acknowledged; take *Place* of their former *Equals*, and so *Equal* those that were once their *Superiors:* Compel *Friends*, and be Reveng'd on *Enemies.* This makes *Christianity* so little lov'd of Worldly men; *Its Kingdom is not of this World:* And though they may speak it fair, it is the World they love. That without Uncharity we may truly say, *People profess* Christianity, *but they follow the* World: They are not for *seeking the Kingdom of Heaven first, and the Righteousness thereof*, and to trust God with the rest; But for *securing to themselves the Wealth and Glory of this World*, and abjourning the care of *Salvation* to a *Sick-Bed*, and the Extream

Extream *Moments* of *Life*; if yet they believe a *Life* to come.

§. 9. To conclude this Head; *Great is their Peace, who know a limit to their Ambitious Minds*, that have learnt to be contented with the *Appointments* and *Bounds* of *Providence*; that are not careful to be Great, but being *Great*, are *Humble* and do good. Such keep their Wits with their Consciences, and with an *even Mind* can at all times *measure* the *uneven World*, rest *fixt* in the midst of all its *Incertainties*, and as becomes those who have an Interest in a better, in the good Time and Will of God, chearfully leave this; when the *Ambitious*, *Conscious* of their *evil Practices*, and weighed down to their *Graves* with *Guilt*, must go to a *Tribunal*, that they can neither *Awe* nor *Bribe*.

CHAP. IX.

§. 1. *The third Evil Effect of* Pride, *is* Love *of* Honour *and* Respect: *Too many are guilty of it.* §. 2. *It had like to cost* Mordecai *dear. Great* Mischief

ha

has befallen Nations on this account. §. 3. *The World is out in the buſineſs of true* Honour, *as well as in that of true* Science. §. 4. *Reaſons why the Author, and the reſt of the People he walks with uſe not theſe Faſhions.* §. 5. *The* firſt, *the ſenſe they had in the hour of their Conviction of the Unſuitableneſs of them to the* Chriſtian Spirit *and* Practice, *and that the Root they came from was* Pride *and* Self-Love. §. 6. Reproach *could not move them from that ſenſe and practice accordingly.* §. 7. *They do it not to make* Sects, *or for Diſtinction.* §. 8. *Nor yet to countenance Formality, but paſſively let drop* vain Cuſtoms; *& ſo, Negative to* Forms. §. 9. *Their behaviour a* Teſt *upon the World.* §. 10. *And this* Croſs *to the World a* Teſt *upon their Fidelity.* §. 11. *The* ſecond Reaſon *againſt them is their* Emptineſs. §. 12. Honour *in Scripture not ſo taken as uſed in the World. 'Tis uſed for* Obdience. §. 13. *It is uſed for* Preferment. §. 14. *A digreſſion about* Folly *in a Scripture ſenſe.* §. 15. Honour *is uſed for Reputation.* §. 16. Honour *is alſo attributed to* Functions *and Capacities, by way of value.* §. 17. Honour *is taken for* Help *and* Countenance *of Inferiors.* §. 18. Honour *is*

used for Service *and* Esteem *to all states and capacities:* Honour all men. §. 19. *Yet there is a Limitation to the Righteous by the* Psalmist, To Honour the Godly and Contemn the Wicked. §. 20. *Little of this* Honour *found in the World's* Fashions. §. 21. *The* third Reason *against them, is, they* mock *and* cheat *People of the* Honour *due to them.* §. 22. *The Author and his Friends are for* **True Honour.** §. 23. *The* fourth Reason *is, that if the* Fashions *carried* true Honour *in them, the Debaucht could* honour *men, which can't be.* §. 24. *The* fifth Reason *is, That then men of* Spite, Hypocrisie *and* Revenge *could pay* Honour, *which is impossible.* §. 25. *The* sixth Reason *is drawn from the Antiquity of* true Honour. §. 26. *The* seventh *Reason is from the* Rise *of this* vain Honour, *and the Teachers of it, wherein the* Clown *upon a Comparison exceeds the* Courtier *for a man of* Breeding. §. 27. *The* 8th Reason *against these* Honours, *is, That they may be had for Money, which* true Honour *can't be.* §. 28. *The* 9th *and* last Reason *is, Because the holy Scripture expressly forbids them to true* Christians. §. 29. *As in the case of* Mordecai. §. 30. *A Passage between*

a Biſhop *and the* Author *in this matter.* §. 31. *Likewiſe the caſe of* Elihu *in* Job. §. 32. *Alſo the* Doctrine *of* Chriſt *to his Diciples.* §. 33. Paul *againſt conforming to the Worlds* Faſhions. §. 34. Peter *againſt* Faſhioning *our ſelves according to the Worlds Luſts.* §. 35. James *againſt* Reſpect *to Perſons.* §. 36. *Yet* Chriſtians *are Civil and Mannerly in a right way.* §. 37. *But unlike the World in the Nature of it, and Motives to it.* §. 38. *Teſtimonies in favour of our Diſſent and Practice.*

§. 1. THe *Third* Evil Effect of *Pride* is, **An Exceſſive Deſire of Perſonal Honour & Reſpect.** **Pride** therefore loves *Power*, that ſhe might have *Homage*, and that every one may give her *Honour*; and ſuch as are wanting in that, expoſe themſelves to her *Anger* and *Revenge*. And as *Pride*, ſo this *Evil Effect* is more or leſs diffuſed through Corrupt Mankind; and has been the occaſion of great *Animoſity* and *Miſchief* in the World.

§. 2. We have a pregnant *Inſtance* in holy Writ, what *Malice* and *Revenge* the Stomach of *Proud Man* is capable of, when not gratified in this particular. It

had almost cost *Mordecai* his Neck, and the whole People of the *Jews* their Lives, because he would not *Bow* himself to *Haman*, who was a great *Favorite* to King *Ahasuerus*. And the Practice of the World, even in our own Age, will tell us, *That not striking a* Flag *or* Sail, *and not saluting certain Ports or Garrisons*, yea, less things, have given rise to mighty *Wars* between *States* and *Kingdoms*, to the expence of much *Treasure*, but more *Blood*. The like has followed about the *Precedency* of *Princes*, and their *Ambassadours*. Also the *Envy*, *Quarrels* and *Mischiefs*, that have happened among *private Persons*, upon conceit of not being *Respected* to their Degree or Quality among men with *Hat*, *Knee* or *Title*; *Duels* and *Murders* not a few. I was once my self in *France* * set upon about eleaven at night (*as I was walking to my Lodging*) by a Person that way-laid me, with his Naked Sword in his hand, who *demanded satisfaction of me, for taking no notice of him, at a time when he civilly saluted me with his Hat?* Though the truth was, I saw him not when he did it. I will suppose, he had kill'd me (*for he made se-*

* Which was before I professed the Communion I am now of.

veral

veral Passes at me) or I in my Defence had killed him, when I disarm'd him: I ask any man of Understanding and Conscience, if the *whole Ceremony were worth the Life of one man*, considering the *Dignity* of the *Nature*, and the *Importance* of the *Life* of man, both with respect to *God* his Creator, *Himself*, and the Benefit of *Civil Society?*

§. 3. But the Truth is, the World under its *Degeneracy* from God, is as much out of the way, as to *True Honour* and *Respect*, as in other things; for meer *Shews* (and those *Vain* ones too) are much of the *Honour* and *Respect* that is expresst in the World: that a man may say concerning them, as the Apostle speaks of *Science*, that is, *They are* Honours *and* Respects, *falsly so called*, having nothing of the nature of *true Honour* and *Respect* in them; but as *Degenerate men*, loving to be *honoured*, first devised them; so *Pride* only loves and seeks them, and is *affronted* and *angry* for want of them. Did men know a true Christian state, *and the Honour that comes from above*, which Jesus teaches, they would not covet these very Vanities, much less insist upon them. John 5.

§. 4. And here give me leave to set down the *Reasons* more particularly, *Why I and the People with whom I walk in Religious Society*, have declined, as *Vain* and *Foolish*, *several Worldly Customs and Fashions of* Respect, *much in request at this time of day:* And I beseech thee, *Reader*, to lay aside all *Prejudice* and *Scorn*, and with the *Meekness* and Enquiry of a *Sober* and *Discreet Mind read* and *weigh*, what may be here alledged in our Defence: And if we are mistaken, rather *Pity* and *Inform*, than *Despise* and *Abuse* our Simplicity.

§. 5. The *First* and most pressing *Motive* upon our Spirits, to decline the Practice of these present Customs of **Pulling off the Hat, Bowing the Body or Knee** and giving People **Gawdy Titles and Epithets** in our *Salutations* and *Addresses*, was *That Saviour, Sight and Sense, that God by his Light and Spirit has given us of the Christian World's Apostacy from God, and the Cause and Effects of that Great and Lamentable Defection.* In the Discovery of which the Sense of our own State came first before us; we were made to *see him whom we had pierced, and to Mourn for it.* And

Day

Day of *Humiliation* overtook us, and we fainted to that *Pleasure* and *Delight* we once loved. Now our *Works* went before hand to *Judgment*, and a *Thorrow-Search* was made; and the words of the Prophet became well understood by us; *Who shall abide the Day of his Coming?* Mal. 3 2. *And who shall stand when he Appears? He will sit as Refiners Fire, and as Fullers Sope*: And as the Apostle said, *If the Righteous* 1 Pet. 4. *scarcely be saved, where shall the Ungodly &* 18. *the Sinner appear?* And (says the Apostle *Paul*) *Wherefore knowing the Terrors of the* 2 Cor. 5. *Lord, we perswade men:* what to do? *To come out* of the *Nature, Spirit, Lusts* and *Customs* of this Wicked World, remembring, that as Jesus has said, *for* Mat. 12. *every Idle word that man speaketh, he shall* 36. *give an Account in the day of Judgment.*

This concern of Mind and Dejection of Spirit was visible to our Neighbours, and we are not ashamed to own, that the *Terrors* of the *Lord* took such hold upon us, because we had long under a Profession of Religion, grieved God's holy Spirit, that reproved us in secret for our *Disobedience*, that as we *abhorred* to think of continuing in our old *Sins*, so we *feared* to use *Lawful things*, lest we should use them

them *unlawfully*. The words of the Prophet were fulfilled on us; *Wherefore do I*
Jer. 30 6. *see every man with his hands on his Loyns as a Woman in Travail?* Many a *Pang* and *Throw* have we had; *Our Heaven seemed to melt away, and our Earth to be removed out of its place*; and as the Apostle said, *Upon whom the Ends of the World were come*. God he knows it was so. In this day, the *Brightness* of his *Coming* to our Souls discovered, and the *Breath* of his *Mouth* destroyed every *Plant* he had not planted in us. He was a *swift Witness* against every evil Thought, and every unfruitful Work; and we were not offended in him, or at his Righteous Judgments. Now it was, that a *Grand Inquest* came upon our whole Life; every *Word*, *Thought* and *Deed* was brought to *Judgment*, the *Root* examin'd, and its *Tendency* consider'd. *The Lust of the Eye, the Lust of the Flesh, and the Pride of Life* was opened to our view, the *Mystery* of *Iniquity* in us: And by knowing the *Evil Leaven*, and its divers *Evil Effects* in our selves, how it had wrought, and what it had done, we came to have a *sense* and *knowledge* of the *States* of others; and what we could not, nay, we

we dear not let *live* and *continue* in our ſelves (as being manifeſted to us to proceed from an *Evil Principle* in the time of man's *Degeneracy*) we could not comply with in others. Now (this I ſay, and that in the Fear and Preſence of the All-ſeeing Juſt God) the preſent *Honours* and *Reſpects* of the World, among other things, became *Burdenſom* to us: We ſaw, they had no being in *Paradiſe*; they grew in the *Night-time*, and came from an *Ill Root*; and that they only delighted a *Vain* and *Ill Mind*, and that much *Pride* and *Folly* were in them.

§. 6. And though we eaſily foreſaw the *Storms* of *Reproach* that would fall upon us, for our refuſing to practiſe them; yet we were ſo far from being *ſhaken* in our *Judgment*, that it abundantly *Confirm'd* our ſenſe of them. For ſo *exalted* a thing is *Man*, and ſo loving of *Honour* and *Reſpect* even from his *Follow-Creatures*, that ſo ſoon as in *Tenderneſs* of *Conſcience* towards God, we could not perform them, as formerly, he became more concern'd than for all the reſt of our *Differences*, however *material* to *Salvation*. So that let the *Honour* of *God*, and our own *Salvation* do as it will, it was *greater Hereſie*

resie and *Blasphemy* to refuse him the *Homage* of the HAT, and his usual *Titles* of *Honour*, to *deny to Pledge his Healths*, or *Play with him at Cards and Dice*, than any other *Principle* we maintained; for being less in his *view*, it seemed not so much in his *way*.

§. 7. And though it be frequently objected, *That we seek to set up outward Forms of Precisenes*; and that it is but as *a green Ribbond, the Badge of the Party, the better to be known.* I do declare in the Fear of Almighty God, that these are but the *Imaginations* and *Devices* of Unsensible men, that have not had that sense, which the Lord hath given us, of what ariseth from the *Right* and the *Wrong Root* in man: And when such *Censurers* of our Simplicity shall be inwardly touch't and awaken'd by the mighty *Power* of *God*, and *see things as they are in their proper Natures and Seeds*, they will then know their own *Burden*, and easily acquit us without the Imputation of *Folly* or *Hypocrisie* herein.

Object.

§. 8. To say, *That we strain at small things, which becomes not People of so fair Pretensions to Liberty and Freedom of Spirit.* I Answer with Meekness, Truth and Sobriety:

briety: That (*First*) nothing is *small* that God makes *matter* of *Conscience* to do, or leave undone. *Next*, As *little* as they are objected upon us, they are *much* set by, so *greatly*, as for *not giving them*, to be *Beaten*, *Imprisoned*, *Refused Justice* upon Application to Courts of Justice: To say nothing of the *Derision* and *Reproach* that have been frequently flung at us on this Account. So that if we had wanted a *Proof* of the Truth of our *Inward Belief* and *Judgment*, the very Practice of them that *oppose* it, would have abundantly confirm'd us. But let it suffice to us, That *Wisdom is justified of her Children:* We only *Passively* let fall the *Practice* of what we are taught to believe is *Vain* and *Unchristian:* In which we are *Negative* to *Forms.*

§. 9 The World is so set upon the *Ceremonious Part* and *Outside* of things, that it has well beseemed the Wisdom of God in all Ages, to bring forth his *Dispensations* with very *different Appearances* to their setled Customs; thereby contradicting *humane Inventions*, and proving the *Integrity* of his *Confessors.* Nay, it is a *Test* upon the World; It tryes what *Patience*, *Kindness*, *Sobriety* and *Moderation*

Moderation they have: If the *Rough* and *Homely Outside* of *Truth* ſtumble not their Minds from the *Reception* of it; (whoſe *Beauty* is within) it makes a great Diſcovery upon them. For he which refuſes a *Precious Jewel*, becauſe it is preſented in a *Plain Box*, will never *Eſteem* it to its *Value*, nor ſet his Heart upon keeping it: Therefore I call it a *Teſt*, becauſe it ſhews where the Hearts and Affections of People ſtick, after all their great *Pretences* to more Excellent things.

§. 10. It is alſo a mighty *Tryal* upon God's People, in that they are put upon the Diſcovery of their *Contradiction* to the *Cuſtoms* generally received and eſteemed in the World; which expoſes them to the *Wonder*, *Scorn* and *Abuſe* of the Multitude. But there is an *Hidden Treaſure* in it; it inures us to *Reproach*, it learns us to deſpiſe the *falſe Reputation* of the World, and ſilently to undergo the *Contradiction* and *Scorn* of its *Votaries*, and finally with a *Chriſtian Meekneſs* and *Patience* to overcome their *Injuries* and *Reproaches*. Add to this; It *weans* thee off thy *Familiars*; for by being *ſlighted* of them as a *Ninnee*, a *Fool*, a *Frantick*, *&c.* thou art delivered from

a greater Temptation, and that is, *The Power of their Worldy Converſation.* And laſt of all, it liſts thee of the Company of the Bleſſed, *Mocked, Perſecuted* Jeſus, To fight under his Banner againſt the *World*, the *Fleſh* and the *Devil*; that after having faithfully *ſuffered* with him in a *ſtate* of *Humiliation*, thou mayſt *reign* with him in a *ſtate* of *Glorification*; who *glorifies* his Poor, Deſpiſed, Conſtant Followers *with the Glory he had with his Father before the World began.* This was the *Firſt* Reaſon of our declining to practiſe the before-mentioned *Honours, Reſpects*, &c.

§. 11. The *Second* Reaſon, *Why we decline and refuſe the preſent uſe of theſe Cuſtoms in our Addreſſes and Salutations*, is from the conſideration of their very *Emptineſs* & *Vanity*: *That there is nothing of true* Honour *and* Reſpect *in them* (ſuppoſing them not to be Evil.) And as *Religion* and *Worſhip* are degenerated into *Form* and *Ceremony* (and they not according to *Primitive Practice* neither) ſo is *Honour* and *Reſpect* too, there being *little* of that in the World, as well as the other; and to be ſure, in theſe Cuſtoms *none*, that is juſtifiable by *Scripture* or *Reaſon.*

§. 12.

§. 12. In Scripture we find the word [Honour] often and diverſly uſed.

1 Sam 2 30. First, For *Obedience:* As when God ſaith, *They that* Honour *me* (that is, *that keep my Commandments:*) Honour *the King* (that is, *Obey the King.*) Honour

Exod. 20. 12. *thy Father and thy Mother*; that is (ſaith the Apoſtle to the *Epheſians*) Obey *thy*

Epheſ. 6. 1, 2. *Father and thy Mother in the Lord, for that is right:* Take heed to their Precepts and Advice (preſuppoſing always, that *Rulers* and *Parents* command Lawful things, elſe they diſhonour themſelves to injoyn Unlawful things; *and* Subjects *and* Children *Diſhonour their* Superiors *and* Parents *in complying with their Unrighteous Commands.*) Alſo Chriſt uſes this Word ſo, when he ſays, *I have not a*

Joh. 8 49. Devil, *but I* Honour *my Father, and ye* Diſhonour *me:* That is, I do my Father's Will in what I do, but you will not hear me; you reject my Counſel, and will not *Obey my Voice.* 'Twas not refuſing *Hat* and *Knee*, nor empty *Titles*; 'Twas *Diſobedience*, *Reſiſting* him that God had ſent, and *not believing* in him; this was the *Diſhonour* he taxed them with; uſing him as an *Impoſtor*, that God had ordained for the *Salvation* of the Wrold

World. And of these *Dishonours* there are but too many at this day. Christ has a Saying to the same effect; *That all men should* Honour *the Son, even as they* Honour *the Father*; *and he that* Honoureth *not the Son*, Honoureth *not the Father which hath sent him.* That is, they that *hearken* not to Christ, and do not *Worship* and *Obey* him, they do not *Hear*, *Worship* nor *Obey* God: As they belived in God, so they were to have believed in him; he told them so. This is Pregnantly manifested in the case of the *Centurion*, whose Faith was so much commended by Christ, where giving Jesus an Account of his *Honourable Station*, he tells him, *He had Souldiers under his Authority, and when he said to one*, Go, *he went*; *to another*, Come, *he came: and to a third*, Do this, *he did it.* In this he placed the *Honour* of his Capacity, and the *Respect* of his Souldiers, and not in *Hats* and *Legs*: Nor are such Customs yet in use amongst Souldiers, being *Effeminate* and unworthy of *Masculine Gravity* Joh. 5.

§. 13. In the next place, *Honour* is used for *Preferment to Trust and Eminent Employments.* So the *Psalmist* speaking to

to God; *For thou hast Crown'd him with*
Psal. 8. 5. *Glory and* Honour: Again; Honour
Psal. 21. 5. *and* Majesty *hast thou laid on him:* That is, God had given Christ *Power* over all his Enemies, and exalted him to great *Dominion.* Thus the *Wise Man* Intimates, when he says, *The fear of the Lord is the Instruction of Wisdom, and be-*
Prov. 15. 33. *fore* Honour *is Humility:* That is, before *Advancement* or *Preferment*, is *Humility.* Further, he has this saying; *As Snow in*
Ch. 26. 1. *Summer, and as Rain in Harvest, so* Honour *is not seemly for a Fool:* That is, A Fool is not Capable of the *Dignity* of *Trust*, *Employment* or *Preferment*; they require *Virtue*, *Wisdom*, *Integrity*, *Diligence*, of which Fools are unfurnisht. And yet if the *Respects* and *Titles* in Use amongst us, are to go for *Marks* of Honours, *Solomon*'s Proverb will take place, and doubtless doth upon the practice of this Age, that yields so much of that *Honour* to a great many of *Solomon*'s *Fools*, who are not only *silly Men*, but *Wicked* too; *such as refuse Instruction and hate the fear of the Lord*, which only maketh one of his *Wise Men.*

§. 14. And as *Virtue* and *Wisdom* are the same, so *Folly* and *Wickedness.* Thus

Shechem's

Shechem's *Raviſhment* of *Dinah*, *Jacob*'s Daughter, is called: Thus the *Rebellion* and *Wickedneſs* of the *Iſraelites* is called in *Joſhua*. The *Pſalmiſt* expreſſes it thus; *My Wounds ſtink, becauſe of my* Fooliſhneſs: That is, his *Sin*. And, *The Lord will ſpeak Peace to his Saints, that they turn not again to* Folly (that is, to *Evil.*) *His own Iniquities* (ſays *Solomon*) *ſhall take the Wicked himſelf, and he ſhall be holden with the Cords of his Sins: He ſhall dye without Inſtruction, and in the greatneſs of his* Folly *he ſhall go aſtray.* Chriſt puts *Fooliſhneſs* with *Blaſphemy, Pride, Thefts, Murders, Adulteries, Wickedneſs, &c.* I was the more willing to add theſe Paſſages, to ſhew the Difference that there is between the *Mind* of the *holy Ghoſt*, and the *Notion* thoſe *Ages* had of *Fools* that deſerve not *Honour*, and *that* which is generally meant by *Fools* and *Folly* in *our own Time*; that we may the better underſtand the *Diſproportion* there is between *Honour*, as *then* underſtood by the *holy Ghoſt*, and thoſe that were led thereby, *and* the Apprehenſion and Practice of theſe *later Ages* of profeſſed Chriſtians.

Gen. 34. 7. Joſh 7. 14. 15. Pſal. 85. 8. Prov. 5. 22, 23. Mark 7. 21, 22.

§. 15. But *Honour* is alſo taken for

Reputation, & it is so understood with us. Prov. 11. 16. *A Gracious Woman* (says *Solomon*) *retaineth* Honour: That is, she keeps her *Credit*, and by her Virtue maintains her *Reputation* of *Sobriety* and *Chastity*. In another place; *It is an* Honour *for a man to cease from Strife*: That is, It makes for his *Reputation*, as a wise and good man. Christ uses the word thus, when he says, *A Prophet is not without* Honour Mat. 13. 57. *save in his own Country*: That is, he has *Credit*, save at Home. The Apostle to the *Thessalonians* has a saying to the Effect: *That every one of you should know* 1 Thes. 4. 4. *how to possess his Vessel in Sanctification and* Honour. In all which, nothing of the *Fashions* by us declined is otherwise concerned, than to be totally *excluded*.

§. 16. There is yet another use of the word [*Honour*] in Scripture, and that to *Functions* and *Capacities*; as, *An Elder* 1 Tim. 5. 17. *is worthy of double* Honour: That is, he deserves double *Esteem*, *Love* and *Respect*, being *Holy*, *Merciful*, *Temperate*, *Peaceable*, *Humble*, *&c.* especially one that *labours in Word and Doctrine*. So Paul recommends *Timothy* to the *Philippians*: *Receive him therefore in the Lord with Gladness, and hold such in Reputation*.

That is, Let them be valued and *regarded* by you in what they *ſay* & *teach*: Which is the trueſt and moſt natural and convincing way of teſtifying *Reſpect* to a man of God; as Chriſt ſaid to his Diſciples, *If you love me, ye will keep my* Sayings. Further, the Apoſtles bid us, *To* Honour *Widdows indeed*; that is, ſuch Women as are of Chaſte Life and Exemplary *Vertue*, are *Honourable*. *Marriage* is *Honourable* too, with this Proviſo, *That the Bed be undefiled*: So that the *Honour* of *Marriage* is the *Chaſtity* of the *Married*.

§. 17. The word *Honour* in the Scripture is alſo uſed of *Superiors* to *Inferiors*: Which is plain in that of *Ahaſuerus* to *Haman*; *What ſhall be done to the Man, whom the King delighteth to* Honour? Why, he mightily *advanced* him, as *Mordecai* afterwards. And more particularly it is ſaid, *That the Jews had Light, and Gladneſs, & Joy &* Honour: That is, They eſcaped the Perſecution that was like to fall upon them, and by the means of *Heſther* and *Mordecai* they enjoyed not only Peace, but *Favour* and *Countenance* too. In this ſenſe the Apoſtle *Peter* adviſed Chriſtian men, *To* Honour

Eſth. 3, 4, 5, 6, 7, 8, chapters.

1 Pet. 3

their *Wives*; that is, to *Love*, *Value*, *Cherish*, *Countenance* and *Esteem* them for their Fidelity and Affection to their *Husbands*, for their Tenderness and Care over their *Children*, and for their Diligence and Circumspection in their *Families*; Their's no *Ceremonious Behaviour* or *Gawdy Titles* requisit to express this *Honour*. Thus God *Honours* holy men: *They* (says the Lord) *that Honour me, I will* Honour, *and they that despise me, shall be lightly esteemed.* That is, I will do good to them, I will love, bless, countenance and prosper them that *Honour* me, that *Obey* me: But they that *Despise* me, that resist my Spirit and break my Law, they shall be lightly esteemed, little set by or accounted of; they shall not find *Favour* with God, nor Righteous men. And so we see it daily among men; if the *Great* visit or concern themselves to *aid* the *poor*, we say, that *Such a great Man did me the* Honour *to come and see or help me in my Need.*

1 Sam. 2. 30.

§. 18. I shall conclude this with one Passage more, and that is a very large, plain and pertinent one: *Honour all men, and Love the Brotherhood:* That is, *Love* is above Honour, and that is re-

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ſerved for the *Brotherhood*. But *Honour*, that is, *Eſteem* and *Regard*, thou oweſt to all men; and if *all*, then thy *Inferiors*. But why for *all men*? Becauſe they are the *Creation* of God, and the *Nobleſt part* of his Creation too; they are alſo thy own kind: Be Natural, have Bowels and Aſſiſt them with what thou canſt; be ready to perform any real *Reſpect*, and yield them any Good or Countenance thou canſt.

§. 19. And yet there ſeems a Limitation to this command, *Honour all men*, is that Expreſſion of Godly *David*, when he asks the Lord; *Who ſhall abide in his Tabernacle, and who ſhall dwell in his holy Hill?* He anſwers; *He in whoſe Eyes a Vile perſon is Contemned*; *but he* Honoureth *them that fear the Lord*. Here *Honour* is confined and affixed to *Godly Perſons*, and *Diſhonour* made the Duty of the Righteous to the *Wicked*, and a Mark of their being *Righteous*, that they *Diſhonour* or Contemn them. To conclude this Scripture-Inquiry after *Honour*, I ſhall contract the Subjects of it under three Capacities, *Superiors Equals* and *Inferiors*: *Honour* to *Superiors* is *Obedience*; to *Equals*, *Love*; to *Inferiors*, *Countenance*

Pſal. 15. 4.

uance and *Help*: That is, *Honour* after God's Mind, and the holy Peoples Fashion of Old.

§. 20. But how little of all this is to be seen or had in a poor Empty *Hat, Bow, Cringe* or *Gawdy Flattering Title*, let the Truth-speaking Witness of God in all Mankind judge. For I must not appeal to Corrupt, Proud and Self-seeking Man of the *Good* or *Evil* of these Customs, that as little as he would render them, are loved and sought by him, and he is out of Humor and Angry, if he has them not.

This is our *second* Reason, why we refuse to practise the accustomed Ceremonies of *Honour* and *Respect*, because we find no such Notion or Expression of *Honour* and *Respect* recommended to us by the holy Ghost in the *Scriptures of Truth*.

§. 21. Our *Third Reason*, for not using them as Testimonies of *Honour* and *Respect*, is, *Because there is no Discovery* of Honour *or* Respect *to be made by them*. 'Tis rather Eluding and Equivocating or cheating People of the *Honour* or *Respect* that is due to them; giving them nothing in the shew of something. The

is in them no *Obedience* to *Superiors*, no *Love* to *Equals*, no *Help* or *Countenance* to *Inferiors*.

§. 22. *We* are (we declare to the whole World) for *True HONOUR* and *RESPECT*: *We* Honour *the King*, our *Parents*, our *Masters*, our *Magistrates*, our *Landlords*, *one another*, after God's Way, used by holy Men and Women; but we refuse these Customs as Deceitful, not answering the End they are used for.

§. 23. But 4*thly*, there is yet more to be said; We find, that *Vain*, *Loose* and *Worldly* People are the great Lovers and Practisers of them, and most deride our simplicity of behaviour. Now we assuredly know from the sacred Testimonies, *that those People cannot give true* Honour, *that live in a dishonourable Spirit*; they understand it not: but they can give the *Hat* and *Knee*; and that they are very liberal of: nor are any more expert at it. This is to us a proof, that *No* true Honour *can be testified by those Customs*, *which* Vanity *and* Looseness *love and use*.

§. 24. Next, To them I will Add *Hypocrisie* and *Revenge* too. For how

little do many Care for each other? Nay, what *Spight*, *Envy*, *Animosity*, *Secret Back-biting* and *Plotting* one against another, *under the use of these Idle* Respects, till Passion, too strong for Cunning, break through *Hypocrisie* into open *Affront* and *Revenge*. It cannot be so with the Scripture-Expressions of *Honour*: To Obey or prefer a Man out of spight, is Ridiculous to think; and to Love, Help, Serve and Countenance a Person in order to deceive and be revenged of him, is a thing never heard of; These admit of no *Hypocrisie*, nor *Revenge*: Men do not these things to Palliate *Ill Will*, that are the Testimonies of quite the Contrary: 'Tis Absurd to Imagine it, because Impossible to be done.

§. 25. Our *6th Reason* is, that *Honour* was *from the beginning*, but *Hat-Respects*, and most *Titles* are *of late*: Therefore there was *true Honour* before *Hats* or *Titles*; and consequently *true Honour* stands not therein. And that which ever was the way to express true *Honour* by, is the best way still; and this the Scripture teaches better then Dancing-Masters can do.

§. 26.

§. 26. *Seventhly*, If *Honour* consists in such like Ceremonies, then will it follow, that they are most capable of shewing *Honour*, who perform it most exactly according to the *Mode* or *Fashion of the Times*; Whence it will follow, that man hath not the measure of true Honour from a just and reasonable principle in himself, but by the means and skill of the *Fantastick Dancing-Masters* of the Times: Wherefore many give much Money to have their Children learn their *Honours* (falsly so called.) And what doth this but totally exclude the poor *Country-People*; who, though they Plow, Till, go to Market, yea, in all things *Obey* their Justices, Landlords, Fathers and Masters, rarely use those Ceremonies; but if they do, it is so rudely and meanly, that they are esteemed by a Court-Critick so Ill-favoured, as only fit to make a Jest of, or be laugh't at: But what sober man will not deem their *Obedience* beyond the others *Vanity* and *Hypocrisie*? This base Notion of *Honour* turns out of Doors the *True*, and sets the *False* in its place. Let it further be considered, that the way or fashion of doing it, is much more in the Design of its per-

Performers (*as well as View of its Spectators*) than the *Reſpect* it ſelf. Whence its commonly ſaid, *He is a Man of good Mean*; or, *She is a Woman of exact Behaviour*: And what is this *Behaviour*, but *Fantaſtick*, *Crampt Poſtures* and *Cringing*, *Unnatural* to the ſhape, and (if it were not faſhionable) *Ridiculous* to the view of all People; and is to the *Eaſtern Countries* a *Proverb*.

§. 27. But yet 8*thly*, Real *Honour* conſiſts not in a *Hat*, *Bow* or *Title*, becauſe all theſe things may be had for *Money*. For which Reaſon, how many *Dancing-Schools*, *Playes*, *&c.* are there in the Land, to whom Youth is generally ſent to be educated in theſe vain Faſhions, whilſt ignorant of the *Honour that is of God*; whereby their minds are allured to *Viſible things that Periſh*: and inſtead of remembring their *Creator*, are abuſed about *Toys* and *Fopperies*, and ſometimes ſo much worſe as to coſt themſelves a *Diſ-inheriting*, and their Indiſcreet Pa-
Prov. 3. 9. rents *Grief* and *Miſery* all their days. If Parents would *Honour* God in the *Help* of his *Poor* with the Subſtance they beſtow on ſuch an Education, they would find a far better Account in the End.

§. 28.

§. 28 But *Lastly*, We cannot esteem *Pulling off Hats*, *Bows* or *Titles* to be real *Honours*, because such like *Customs have been prohibited by God*, *his Son and Servants in days past*. This I shall endeavour to Evidence by three or four expres Authorities.

§. 29. My first *Example* and Authority is taken from the Story of *Mordecai* and *Haman*, so close to the point, that methinks it should at least command silence to the *Objections* frequently advanced against us. *Haman* was prime Minister and Favourite to King *Ahasuerus*; the Text says, That *the King set his Seat above all the Princes that were with him; and all the Kings Servants Bowed and Reverenced* Haman; *for the King had so commanded concerning him: But* Mordecai (it seems) *Bowed not*, *nor did him Reverence*. This at first made Ill for *Mordecai*; a *Gallows* was prepared for him at *Haman's* Command: But the sequel to the Story shews, that *Haman* proved his own Invention, and ended his *Pride* with his *Life* upon it. Well now, (speaking as the World speaks, and looking upon *Mordecai*, without the Knowledge of the Success) Was not Esth 3. 1, 2, 3, 4, 5.

Mordecai

Mordecai a very *Clown*, at least a *Silly*, *Morose* and *Humorsom* man, to run such a *Hazard* for a *Trifle*? What hurt had it done him to have *Bowed* and *Honoured* one the King *Honoured*? Did he not despise the King in disregarding *Haman*? Nay, had not the King commanded that *Respect*; and are we not to *Honour* and *Obey* the King? One would have thought, he might have *Bowed* for the King's sake, and yet have come off well enough; for that he *Bowed* not to meer *Haman*, but the King's Authority: besides it was but an *Innocent Cerimony*. But it seems, *Mordecai* was too *plain* and *Stout*, not *Fine* and *Subtil* enough to avoid the *Displeasure* of *Haman*.

Howbeit, he was an *Excellent Man*; *he feared God, and wrought Righteousness*: And in this very thing pleased God, and even the King too, at last, that had most cause to be Angry with him: for he advanced him to *Haman*'s *Dignity*; and if it could be, to *greater Honour*. 'Tis true, *sad News* first come, no less then *Destruction* to *Mordecai*, and the whole People of the *Jews* besides for his sake: But *Mordecai*'s *Integrity* and *Humiliation*, his *Fastings* and *strong Cryes* to God prevail'd,

vail'd, and the people were ſaved, and poor condemned *Mordecai* is exalted above the Princes. O this has great Doctrine in it to all thoſe that are in their Spiritual Exerciſes and Temptations, whether in this or any other reſpect! They that endure faithful in that which they are convinced God requires of them, they ſhall find a bleſſed Recompence in the End. My Brethren, remember the *Cup of cold water*; we ſhall reap, if we faint not: And call to mind, that our Captain *Bowed* not to him that told him, *If thou wilt fall down and Worſhip me, I will give thee all the Glory of the World:* Shall we bow then? O no! let us follow our bleſſed Leader. Mat. 4.

§. 30. But before I leave this Section, 'tis fit, I add, that in Conference with a late *Biſhop* (and none of the leaſt *eminent*) upon this ſubject & inſtance, I remember he ſought to evade it thus: "*Mordecai* "(ſays he) did not refuſe to *Bow*, as it "was a Teſtimony of *Reſpect* to the "King's Favourite; but he being a *Fi*-"*gure* and *Type* of *Chriſt*, he refuſed it, "becauſe *Haman* was of the *Uncircum*-"*ciſion*, and ought to *Bow* to him rather. To which I anſwered; That allowing,

Mordecai

Mordecai to be a *Figure* of *Christ*, and the *Jews* of *God's People* or *Church*; and that as the *Jews* were saved by *Mordecai*, so the *Church* is saved by *Christ*; This makes for me; for then by that Reason, the *Spiritual Circumcision* or People of Christ are not to receive and *Bow* to the Fashions and Customs of the *Spiritual Uncircumcision*, who are the Children of the World; of which, such as were condemnable so long ago in the time of the *Type* and *Figure*, can by no means be justifiably received or practised in the time of the *Anti-type* or *Substance* it self. On the contrary, this shews expresly, we are faithfully to decline these Worldly Customs, and not to fashion our selves according to the Conversation of Earthly-minded People; but be renewed and changed in our ways, and keep close to our *Mordecai*, who having not *Bowed*, we must not *Bow*, that are his People: And whatever be our *Sufferings* or *Reproaches*, they will have an end. *Mordecai* our *Captain*, that appears for his People throughout all his Provinces in the *King's Gate*, will deliver us at last, and for his sake we shall be favoured and loved of the *King* himself too: So powerful is faithful

ful *Mordecai* at last. Therefore let us all look to *Jesus*, our *Mordecai*, the *Israel* indeed; he that has Power with God, and would not *Bow* in the hour of Temptation, but has mightily *prevailed*; and therefore is a *Prince forever, and of his Government there shall never be End.*

§. 31. The next *Scripture-Instance* I urge against these Customs, is a Passage in *Job*, thus expresst; *Let me not, I pray you, accept any mans Person; nither let me give* Flattering Titles *unto man, for I know not to give* Flattering Titles; *in so doing my Maker would soon take me away.* The Question that will arise upon the Allegation of this Scripture, is this, viz. *What Titles are Flattering?* The Answer is as obvious, namely, *Such as are Fictitious, and make him more then he is:* As to call a man that which he is not, to *please* him; or to *Exalt* him beyond his true *Name, Office* or *Desert* to gain upon his Affection, who, it may be lusteth to *honour* and *respect*, as such like Expressions; **Most Excellent: Most Sacred: Your Grace: Your Lordship: Most Dread Majesty: Right Honourable: Right Worshipful,** and

Job 32. 21, 22.

and the like unneceſſary *Titles*, calculated to pleaſe and tickle Poor, Proud, Vain, yet Mortal Man. Likewiſe to call Man what he is not, as **My Lord, My Maſter, &c.** And, **Wiſe, Juſt** or **Good,** when he is neither; only to pleaſe him, or attribute *Reſpect*.

It was familiar thus to do among the *Jews*, under their Degeneracy, wherefore one came to Chriſt, and ſaid, *Good Maſter, What ſhall I do to have Eternal Life?* It was a Salutation or *Addreſs* of *Reſpect* in thoſe times; 'Tis familiar now; *Good my Lord, Good Sir, Good Maſter*, do this, or do that. But what was Chriſts anſwer? how did he take it? *Why calleſt thou me* Good? (ſays Chriſt) *There is none* Good, *ſave one, that is*, God: He rejected it, that had more Right to keep it than all Mankind; Why? Becauſe there was one *Greater* than he; and that he ſaw, the man ſpoke it to his *Manhood*, after the way of the Times, and not his *Divinity*, that dwelt within it; there Chriſt refuſes it, ſhewing and inſtructing us, that we ſhould not give ſuch *Epithets* and *Titles* to men: For being due to *God*, it can only be ſaid in *Flattery* to *Man*, and therefore Sinful to be ſaid.

Luke 18. 18, 19.

This

This plain and exact Life well became him that was therefore manifested to Return and Restore man from his Lamentable Degeneracy, to the Innocency and Purity of his first Creation; who has taught us to be careful, how we use and give Attributes unto man, by that most severe Saying, *That every Idle word that man shall speak, he shall give Account thereof in the day of Judgment.* Mat. 12. 36. And that which should warn all men of the Latitude they take herein, and sufficiently justifie our Tenderness, is this, *That man can scarcely commit greater Injury and Offence against Almighty God, than to ascribe any of his Attributes unto Man, the Creature of his Word, and the Work of his Hands*: He is a *Jealous* God of his *Honour*, and will not give his Glory unto another. Besides, it is so near the Sin of the *Aspiring*, *Fallen Angels*, (that affected to be greater and better than they were made and stated by the great Lord of all) and looks so like *Idolatry* to entile man to a Station above his *Make* and *Orb* (the impardonable Sin under the Law, and said to be as the *Sin* of *Witch-craft*) that it is hard to think, how Men and Women professing Chri-

stianity, and seriously reflecting upon their Vanity and Evil in these things, can continue in them, much less Plead for them; and least of all *Reproach* and *Deride* those that through Tenderness of Conscience cannot use and give them. It seems good *Elihu* did not dare to do it; and put that weight upon the matter, as to give this for one Reason of his forbearance, to wit, *Lest my Maker should soon take me away:* That is, "For fear "God should strike me dead, I dare not "give man *Titles*, that are above him, "or *Titles* to please him: I may not "by any means gratifie that Spirit "which lusteth after such things. *God "is to be exalted, and Man abased:* God "is jealous of Man's being set higher "than his Station; he will have him "keep his Place, know his Original, "and remember the Rock from whence "he came; that what he has is borrow-"ed, not his own, but his Maker's, who "brought him forth, and sustaineth him, "which man is very apt to forget. And "lest I should be accessary to it by *Flat-"tering Titles*, instead of telling him "truly and plainly what he is, and using "him as he ought to be treated, and "thereby

"thereby provoke my Maker to Diſplea-
"ſure, and he in his Anger and Jealouſie
"ſhould *take me ſoon away*, or bring ſud-
"dain Death, and an untimely End upon
"me, I dare not uſe or give them.

§. 32 But if we had not this to alledge from the *Old-Teſtament* Writings, it ſhould and ought to ſuffice to *Chriſtians*, that theſe Cuſtoms are ſeverly cenſured by the Great *Lord* and Maſter of their Religion, who is ſo far from putting People upon giving *Honour* one to another, that he will not indulge them in it, whatever be the *Cuſtoms* of the *Country* they live in. For he charges it upon the *Jews*, as a Mark of their Apoſtacy: *How can ye believe* (ſays Chriſt) *which receive* Honour *one of another, and ſeek not the* Honour, *that cometh from God Only?* Where their *Infidelity* in Chriſt is made the effect of *ſeeking worldly, and not heavenly* Honour *only*. And the thing is not hard to apprehend, if we conſider, that *Self-Love* & *Deſire* of *honour* from men, is *inconſiſtent* with the Love and Humility of Chriſt: They ſought the good Opinion and *Reſpect* of the *World*, how then was it poſſible, they ſhould *leave all and follow him, whoſe Kingdom is not of this World*; but that came in a way ſo croſs to the Mind & Humor of it? Joh. 5 44.

And that this was the meaning of our Lord Jeſus, is plain; for he tells us, what that *Honour* was they gave and received, which he condemned them for; and of which he bid the Diſciples of his Humility and Croſs *beware*. His words are theſe (and he ſpeaks them not of the *Rabble*, but of the *Doctors*, the great Men, the *Men* of *Honour* among the *Jews*) *They Love* (ſays he) *the Uppermoſt Roomes at Feaſts* [that is, Places of greateſt *Ranck* and *Reſpect*] *and Greetings* [that is, Salutations of Reſpect, ſuch as *Pulling off the Hat*, and *Bowing the Body* are in our Age] *in the Market-places* [that is, In the Places of Note and Concourſe, the *Publick Walks* and *Exchanges* of the Country.] And laſtly, *They love* (ſays Chriſt) *to be called of men* **Rabbi, Rabbi**, One of the moſt Eminent *Titles* among the *Jews*, a Word comprehending an Excellency equal to many *Titles*: It may ſtand for *Your Grace*, *Your Lordſhip*, *Right Reverend Father*, *Right Honourable* and *Worſhipful*: It is upon theſe men of Breeding and Quality, that he pronounces his *Woes*, making theſe Practices ſome of the *Evil Marks*, by which to know them,

Mat. 23. 6. to 12. Mark. 12. 38. Luke 11. 43.

as

as well as some of the *Motives* of his Threatnings against them. But he leaves it not here; for he pursues this very point of *Honour* above all the rest in his *Caution* to his Disciples, to whom he gave in Charge thus: *But be not ye called* Rabbi; *for one is your* (Lord *or*) Master, *even Christ, and all ye are Brethren. Neither be ye called* Masters; *but he that is greatest amongst you, shall be your Servant: And whosoever shall exalt himself, shall be Abased.* Plain it is, that these Passages carry a severe Rebuke both to *Worldly Honour* in general, and to those Members and Expressions of it in particular; which, as near as the Language of Scripture and Customs of that Age will permit, do distinctly reach and allude to those of our own time; for the declining of which we have suffered so much *Scorn* and *Abuse*, both in our *Persons* and *Estates:* God forgive the unreasonable Authors of it!

§. 33. The Apostle *Paul* has a Saying of great weight and fervency in his Epistle to the *Romans* at *Rome*, very agreeable to this Doctrine of Christ; 'tis this: *I beseech you therefore Brethren, by the Mercies of God, that ye present your* Rom. 12 1, 2.

Bodies a Living Sacrifice, Holy, Acceptable unto God, which is your reasonable Service; **And be not conformed to this World,** *but be ye Transformed by the renewing of your Mind, that ye may prove what is that Good, and Acceptable, and Perfect Will of God.* He writ to a People in the midst of the ensnaring *Pomp* and *Glory* of the World; *Rome* was the Seat of *Cæsar*, and the Empire, the Mistriss of Invention: Her *Fashions* were *Laws* to the World, at least, at *Rome*; whence it is Proverbial,

Cum fueris Romæ, Romano vivito more.

When thou art at Rome, *thou must do as* Rome *does.*

But the Apostle is of another mind: He warns the *Christians* of that City, *That they be not Conformed*; that is, that they do not follow the *vain Fashions* and *Customs* of this World, but leave them: The *Emphasis* lies upon [*This*] as well as [*Conformed*] and it imports, that *This World*, which they were not to conform to, was the *Corrupt* and *Degenerate Condition* of *Mankind* in that Age. Wherefore the Apostle proceeds to exhort those Believers, and that by the *Mercies*

of

of God (the most powerful and winning of all Arguments) *That they would be Transformed* [that is, Changed from the way of Life Customary among the *Romans*] *and prove, what is that acceptable Will of God.* As if he had said, "Examine what you do and practise; see "it be right, and that it please God: "Call every Thought, Word and Action "to Judgment; try whether they are "wrought in God or not, that so you "may prove or know, what is that "Good, and Acceptable, and Perfect "Will of God.

§. 34. The next Scripture-Authority we appeal to in our Vindication, is a Passage of the Apostle *Peter* in his *first Epistle*, writ to the believing *Strangers* throughout the Countries of *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bithynia*, which were the Churches of Christ Jesus in those parts of the World, gathered by his Power and Spirit: 'Tis this; *Gird up the Loins of your Mind, be Sober, and hope to the End, for the Grace that is to be brought unto you at the Revelation of Jesus Christ; as Obedient Children, not* Fashioning *your selves according to the former Lusts of your Ignorance.* That is, "Be "not 1 Pet. 1.13, 14.

"not found in the vain *Fashions* and *Cu-*
"*stoms* of the World, unto which you
"conformed in your former Ignorance:
"But as you have believed in a more
"plain and excellent Way, so be sober
"and fervent, and hope to the end;
"don't give out, let them Mock on,
"bear ye the Contradiction of Sin-
"ners constantly, as Obedient Chil-
"dren, that you may receive the
"Kindness of God, at the Revelation
"of *Jesus Christ*. And therefore does the Apostle call them *Strangers*, (a *Figurative* Speech) *People estranged from the Customs of the World, of new Faith and Manners; and so unknown of the World*: And if such *Strangers*, then not fashioned nor conform'd to their pleasing *Respects* and *Honours*, whom they were *estranged* from; because the *Strangeness* lay in *leaving that which was Customary and Familiar to them before.* The following words *(vers.* 17.*)* prove, he used the word [*Strangers*] in a Spiritual sense: *Passe the time of your* Sojourning *here in Fear:* That is, *Passe the time of your being as* Strangers *on Earth in Fear*; not after the Fashions of the World. A word in the next Chapter further explains

plains his ſenſe, where he tells the *Believers, That they are a* Peculiar *People*; that is, a *Diſtinct*, a *Singular* and *Separate People from the reſt of the World*, not longer to *faſhion* themſelves according to their *Cuſtoms*: But I don't know how that could be, if they were to live in Communion with the World in its *Reſpects* and *Honours*; for that is not to be a *Peculiar* or *Separate* People from them, but to be *like* them. Chap. 2. 9.

§. 35. I ſhall conclude my Scripture-Teſtimonies againſt theſe foregoing *Reſpects*, with that Memorable and cloſe Paſſage of the Apoſtle *James*, againſt *Reſpect* to *Perſons* in general, after the Worlds Faſhion: *My Brethren, have not the Faith of our Lord* Jeſus Chriſt, *the Lord of Glory, with* Reſpect *of* Perſons: *For if there come unto your Aſſembly a man with a Gold Ring, in goodly Apparel, and there come in alſo a Poor man in Vile Rayment, and ye have Reſpect to him that weareth the Gay Clothing, and ſay unto him, Sit thou here in a goodly place* (or *well and ſeemly*, as the word is) *and ſay to the Poor, Stand thou there, or ſit here under my Foot-ſtool; are ye not then Partial in your ſelves, and are become Judges of Evil Thoughts?* James 2. 1,—4.

Thoughts? [that is, they knew they did
Verſ. 8. Amiſs] *If ye fulfill the Royal Law, according to the Scripture, Thou ſhalt Love thy Neighbour as thy ſelf, ye do well; but if ye have* Reſpect *to* Perſons, *ye commit* Sin, *and are convinced of the Law as Tranſgreſſors.* This is ſo full, there ſeems nothing left for me to add, or others to object: We are not to *Reſpect Perſons*; that's the firſt thing: And the next is, If we do, we *commit Sin*, and break the Law: At our own Peril be it. And yet perhaps ſome will ſay, "That by this we overthrow all manner "of Diſtinction among men under their "divers Qualities, and introduce a *Re-* "*ciprocal* and *Relational Reſpect* in the "room of it: But if it be ſo, I can't help it, the Apoſtle *James* muſt anſwer for it, who has given us this Doctrine for Chriſtian and Apoſtolical. And yet one greater than he told his Diſciples (of whom *James* was one) *viz. Ye know, that the Princes of the* Gentiles *exerciſe Dominion over them*, &c. *But it ſhall not be ſo among you; but whoſoever will be great among you, let him be your Miniſter; and whoſoever will be Chief among you, let him be your Servant*: That is, he that affects

Rule,

Isle, and ſeeks to be *Uppermoſt*, ſhall be eſteemed *leaſt* among you. And to ſay true, upon the whole matter, whether we regard thoſe early Times of the World that were *Antecedent* to the Coming of Chriſt, or *ſoon after*, there was yet a *greater Simplicity*, than in the times we are fallen: For thoſe *early Times* of the World, as bad as they were in other things, were great *Strangers* to the frequency of thoſe *Follies*; Nay, they hardly uſed ſome of them, at leaſt, very rarely. For if we read the Scriptures, ſuch a thing as *My Lord Adam* (though *Lord* of the World) is not to be found; nor *My Lord Noah* neither, the *Second Lord* of the Earth: Nor yet *My Lord Abraham*, the Father of the Faithful; nor *My Lord Iſaac*, nor *My Lord Jacob*; but much leſs is *My Lord Peter* and *My Lord Paul* to be found there. Nay, among the *Gentiles* the People wore their own *Names* with more ſimplicity, and uſed not the Ceremoniouſneſs of *Speech* that is now practiſed among *Chriſtians*, nor yet any thing like it: *My Lord* Solon, *My Lord* Phocion, *My Lord* Plato, *My Lord* Ariſtotle, *My Lord* Scipio, *My Lord* Fabius, *My Lord* Cato, *My Lord* Cicero

Cicero are not to be read in any of the *Greek* or *Latine* Stories, and yet they were some of the *Sages* and *Hero's* of those great Empires: No, their own *Names* were enough to distinguish them from other men, and their *Virtue* and Employment in the Publick, were their *Titles* of *Honour*. Nor has this Vanity yet crept far into the *Latin* Writers, where it is familiar for Authors to cite the *Most Learned*, and the *Most Noble*, without any Addition to their Names, unless *Worthy* or *Learned*: And if their *Works* give it them, we make Conscience to deny it them. For Instance: The *Fathers* they only cite thus; *Polycarpus*, *Ignatius*, *Irenæus*, *Cyprian*, *Tertullian*, *Origen*, *Arnobius*, *Lactantius*, *Chrysostom*, *Jerom*, *&c.* More Modern Writers; *Damascen*, *Rabanus*, *Paschasius*, *Theophilact*, *Bernhard*, *&c.* And of the last Ages; *Luther*, *Melanchthon*, *Calvin*, *Beza*, *Zuinglius*, *Marlorat*, *Vossius*, *Grotius*, *Dalleus*, *Amiraldus*, *&c.* And of our own Country; *Gildas*, *Beda*, *Alcuinus*, *Horn*, *Bracton*, *Grosteed*, *Littleton*, *Cranmer*, *Ridly*, *Jewel*, *Whitaker*, *Cook*, *Selden*, *&c.* And yet I presume this will not be thought *Uncivil* or *Rude*:

Way

Why then is our *Simplicity* (and ſo honeſtly grounded too, as *Conſcience* againſt *Pride* in man, that ſo perniciouſly loves Worſhip and Greatneſs) ſo much deſpiſed and abuſed, and that by profeſt *Chriſtians* too, who take themſelves to be the Followers of him, that has *forbid* theſe *fooliſh Cuſtoms*, as plainly as any other Impiety condemned in his Doctrine? I earneſtly beg the *Lovers*, *Uſers* and *Expecters* of theſe *Ceremonies*, to let this I have writ, have ſome Conſideration and Weight with them.

§. 36. However, *Chriſtians* are not ſo *Ill-bred*, as the World thinks; for they ſhew *Reſpect* too: But the Difference between them lies in the *Nature* of the *Reſpect* they perform, and the *Reaſons* of it. The *Worlds Reſpect* is an *Empty Ceremony*; no Soul or Subſtance in it: The *Chriſtians*, a *Solid Thing*, whether by *Obedience* to *Superiors*, *Love* to *Equal*, or *Help* and *Countenance* to *Inferiors*. Next, their *Reaſons* and *Motives* to *Honour* and *Reſpect* are as wide one from the other: For, *Fine Apparel*, *Empty Titles* or *Large Revenues* are the World's *Motives*, being things her Children Worſhip: But the *Chriſtians Motive* is the Senſe,

Sense of his *Duty* (in God's sight;) First, to *Parents* and *Magistrates*, and then to *Inferior Relations*: And lastly, to *All People*, according to their *Virtue*, *Wisdom* and *Piety*: Which is far from *Respect* to the meer *Persons* of Men, or having *their Persons* in Admiration for *Reward*, much less on such mean and base Motives as *Wealth* & *Sumptuous Rayment*.

§. 37. We shall easily grant, Our *Honour*, as our *Religion*, is more *hidden*; and that neither are so discernable by Worldly men, nor grateful to them: Our *Plainness* is odd, uncooth, and goes mightily against the Grain; but so does *Christianity* too, and that for the same Reasons: but had not the *Heathen-Spirit* prevail'd too long under a *Christian Profession*, it would not be so hard to discern the Right from the Wrong. O that *Christians* would look upon themselves with the *Glass* of *Righteousness*, that which tells true, and gives them an exact *knowledge* of *themselves!* and then let them examine, what of them and about them agrees with Christ's Doctrine and Life, and they may soon resolve whether they are *Real Christians*, or but *Heathens* Christened with the Name of *Christians*.

Some

Some Testimonies from Antient and Modern Writers in favour of our Behaviour.

§. 38. *Marlorat* out of *Luther* and *Calvin*, upon that remarkable Passage I just now urged from the Apostle *James*, gives us the sence those Primitive Reformers had of *Respect to Persons*, in these words, *viz.* "To *Respect Persons* (here) "is to have regard to the outward *Habit* "and *Garbe*: The Apostle signifies, "that such *Respecting* of *Persons* is so con"trary to true *Faith*, that they are al"together Inconsistent; but if the "*Pomp*, and other Worldly Regards "prevail, and weaken what is of Christ, "its a sign of a *decaying Faith*. Yea, so "great is the *Glory* and *Splendor* of *Christ* "in a Pious Soul, that all the *Glories* of "the *World* have no Charms, no *Beauty* "in comparison of that unto one so Re"ligiously inclined. The Apostle ma"keth such *Respecting* of *Persons* to be "repugnant to the *Light within them*, in"somuch, as they who follow those "Practices, are *condemned* from *within* "*themselves*; so that *Sanctity* ought to be

"the

" the Reason or Motive of all outward " *Respect*; and that none is to be *honoured*, " upon any account but *Holiness*: Thus much *Marlorat*. But if this be true Doctrine, we are much in the Right, in refusing *Conformity* to the *vain Respects* of Worldly men.

§. 39. But I shall add to these the Admonition of a *Learned*, *Antient Writer*, who lived above 1200 Years since, of great Esteem, namely *Jerom*, who writing to a Noble Matron, *Celantia*, directing her, how to live in the midst of her *Prosperity* and *Honours*, amongst many other Religious Instructions speaks thus: " Heed not thy *Nobility*; " nor let that be a reason for thee to " *Take Place of any*; esteem not those of " a *Meaner Extraction* to be thy *Inferi-* " *ours*: for our Religion admits of no " *Respect* of *Persons*, nor doth it enduce " us to repute men from any *External* " *Condition*; but from their *Inward* " *Frame* and *Disposition* of *Minds*; it is " hereby that we pronounce men *Noble* " or *Base*. With God *not to serve Sin*, " is to be *Free*, and to *Excell in Vertue*, is " to be *Noble*: God hath Chosen the " *Mean* and *Contemptible* of this World, " whereby

"whereby to humble the great ones. "Beſides, it is a folly for any to boaſt "his *Gentility*, ſince all are *Equally* eſteem-"ed *by God:* The *Ranſom* of the *Poor* and "*Rich* coſt Chriſt an *Equal Expence* of "*Blood:* Nor is it material in what eſtate "a man is born, the *New Creature hath* "*no Diſtinctions*. But if we will for-"get, how we all Deſcended from *one* "*Father*, we ought at leaſt perpetually "to remember, that we have but *one* "*Saviour*.

§. 40. But ſince I am engaged againſt theſe *fond* and *fruitleſs Cuſtoms* (the proper Effects and Delights of *Vain* and *Proud Minds*) let me yet add one Memorable Paſſage more, as it is related by the famous *Cauſabon* in his *Diſcourſe* of *Uſe* and *Cuſtom*, where he briefly reports, what paſt between *Sulpitius Severus*, and *Palinus* Biſhop of *Nola* (but ſuch an *One* as *gave all to redeem Captives*, whilſt others of that Function, that they may ſhew who is their *Maſter*, are making many both *Beggars* and *Captives* by Countenancing the *Plunder* and *Impriſonment* of *Chriſtians*) he brings it in thus: "He is not counted a *Civil Man* "now of late Years amongſt us, who

"thinks it much, or refuseth to sub-
"scribe himself *Servant*, though it be
"to his *Equal* or *Inferior*. Yet *Sulpitius Severus* was once sharply Chid by *Paulinus* for Subscribing himself *his Servant* in a Letter of his, saying, "*Take heed here-*
"*after, how thou being from a* Servant
"*called into* Liberty, dost Subscribe thy
"self *Servant* unto one, who is thy *Bro-*
"*ther* and *Fellow-Servant*; for it is a *Sin-*
"*ful Flattery*, not a Testimony of *Hu-*
"*mility*, to pay those *Honours* to a *Man*
"and a *Sinner*, which are Due to the
"*one Lord*, and *one Master*, and *one God*. This *Bishop* was (as it seems) of Christ's mind, *Why callest thou me* Good? *there is none* Good, *but One*. By this we may see the sence of some of the more Apostolical Bishops about the *Civilities* and *Fashions* so much now reputed with People, that call themselves *Christians* and *Bishops*, and who would be thought their Successors: 'Twas then a *Sin*, 'tis now an *Accomplishment*; 'Twas then a *Flattery*, 'tis now *Respect*; 'Twas then *fit to be severely reproved*, and (now Alas!) it is to *Deserve severe Reproof not to use it*: O *Monstrous* Vanity! How much (alas!) how deeply have those, who are called *Christians*,

Christians, revolted from the *Plainness* of the *Primitive Days* and *Practice* of holy Men and Women in former Ages! How are they become degenerated into the *loose*, *proud* and *wanton Customs* of the World, that knows not God, to whom *Use* hath made these things (condemned by *Scripture*, *Reason* and *Example*) almost *Natural*; and so insensible are they of both their *Cause* and bad *Effects*, that they not only persist to *Practise* them, but *Plead* for them, and Unchristianly make a very Mock of those who cannot Imitate them. But I shall proceed to what remains yet further to be said in our defence, for declining another *Custom*, which helps to make us so much the *Stumbling-block* of this vain and inconsiderate Age.

CHAP. X.

§. 1. *Another piece of our* Non-conformity *to the World, which is our simple and plain Speech*, Thou *for* You. §. 2. *Justified from the use of* Words *and* Numbers, Sing. *and* Plur. §. 3. *It was and*

to the Speech of Hebrew, Greek *and* Latin *in Schools and Universities.* §. 4. *It is the Language of all Nations.* §. 5. *The Original of the present* Custom *defends our disuse of it.* §. 6. *If* Custom *should prevail, in a sense it would be of our side.* §. 7. *It cannot be* Uncivil *or* Improper; *for* God *himself, the* Fathers, Prophets, Christ *and his* Apostles, *used it.* §. 8. *An Instance given in the Case of* Peter, *in the Palace of the High-Priest.* §. 9. *It is the Practice of men to God in their* Prayers, *the Pride of man to expect better to himself.* §. 10. *Testimonies of several Writers in Vindication of us.* §. 11. *The* Authors *Convictions; and his Exhortation to his* Reader.

§. 1. THere is another piece of our *Non-conformity* to the World, that renders us very *Clownish* to the *Breeding* of it, and that is, *Our plain and homely Speech, using* Thou *for* You, *and that without difference or Respect to Persons:* A thing that to some looks so *Rude*, it cannot well go down without *Derision* or *Wrath.* But as we have the same Original Reason for declining *this*

as

as the fore-going *Customs*, so I shall add, what to me looks Reasonable in our defence, though it is probable, that *Height* of *Mind* in some of those that blame us, will very hardly allow them to believe, that the word *Reasonable* is reconcilable with so *silly* a *Practice*.

§. 2. *Words* of themselves are but as so many *Marks*, set and employed for necessary and Intelligible *Mediums* or Means, whereby Men may understandingly express their Minds and Conceptions to each other; from whence comes *Society*. Now though the World be divided into many Nations, each of which for the most part have a *peculiar Language*, *Speech* or *Dialect*; yet have they ever concurred in the same *Numbers* and *Persons*, as much of the *Ground* of *Right Speech*. For instance; [*I love*, *Thou loveſt*, *He loveth*] are of the *Singular Number*, importing but *One*, whether in the *first*, *second* or *third Person*; also [*We love*, *Ye love They love*] are of the *Plural Number*, because in each is implied *more* then *One*: Which undeniable *Grammatical Rule* might be enough to satisfie any, that have not forgot their *Accidence*, that we are not beside Reason:

for if *Thou loveſt* be *Singular*, and *You love* be *Plural*; and if *Thou loveſt* ſignifies but *One*, and *You love* ſignifie *Many*, is it not as proper to ſay, *Thou loveſt*, to *Ten* men, as to ſay, *You love*, to one man? Or why not *I love*, for *We love*; and *We love*, inſtead of *I love?* doubtleſs it is the ſame, though moſt *Improper*, and in Speech *Ridiculous*.

§. 3. Our *Next Reaſon* is, If it be *Improper* or *Uncivil Speech* (as termed by this vain Age) how comes it, that the *Hebrew*, *Greek* and *Roman* Authors uſed in *Schools* & *Univerſities*, have no other? why ſhould they not be a *Rule* in that as well as other things? And why (I pray) then are we ſo Ridiculous for being thus far *Grammatical?* Is it reaſonable that *Children* ſhould be *Whipt* at School, for putting *You* for *Thou* (as having made *falſe Latine*) and yet that we muſt be (though not *Whipt*) Repraoched, and often Abuſed, when we uſe the ſame *Propriety of Speech*.

§. 4. But in the *Third* place; It is neither *Improper* nor *Uncivil*, but much the Contrary; becauſe it is uſed in all *Languages*, *Speeches* and *Dialects*, and that through all Ages; the caſe is very

very plain. As for Example; It was *God's Language*, when he firſt ſpake to *Adam* the *Hebrew*; alſo it is the *Aſſyrian*, *Chaldean*, *Grecian* and *Latin Speech*: And now amongſt the *Turks*, *Tartars*, *Muſcovites*, *Indians*, *Perſians*, *Italians*, *Spaniards*, *French*, *Dutch*, *Germans*, *Polonians*, *Sweedes*, *Danes*, *Iriſh*, *Scottiſh*, *Welch*, as well as *Engliſh* there is a *Diſtinction* preſerved: and that word which ſignifies *Thou*, is not loſt in the words which goes for *You*: And though ſome of the *Modern Tongues* have done as we do; yet upon the ſame Error. But by this 'tis plain, that *Thou* is no *Upſtart*, nor yet *Improper*; but the *only Proper Word* to be uſed in all Languages to a *Single Perſon*, becauſe otherwiſe all *Sentences*, *Speeches* and *Diſcourſes* may be very *ambiguous*, *uncertain* and equivocal. If a *Jury* pronounce a *Verdict*, or a *Judge* a *Sentence*, (*three* being at the *Barr* upon *three* occaſions, very differently *Criminal*) and ſhould ſay, *You are here Guilty and to dye*, or *Innocent and diſcharg'd*; who knows who is *Guilty* or *Innocent*? May be but *One*, perhaps *Two*, or it may be all *Three*. Therefore our *Indictments* run in the *Singular Number*,

as, *Hold up thy Hand: Thou art Indicted by the Name of*, &c. *for that Thou not having the fear of God*, &c. And it holds the ſame in all Converſation: Nor can this be avoided, but by many unneceſſary Circumlocutions: And as the preventing of ſuch *Length* and *Obſcurity* was doubtleſs the *firſt Reaſon* for the *Diſtinction*, ſo cannot that be juſtly diſuſed, till the *Reaſon* be firſt removed, which can never be, whilſt *Two* are in the World.

§. 5. But this is not all; it was firſt aſcribed in way of *Flattery* to *Proud Popes* and *Emperours*, imitating the *Heathen Homage* to their Godds, thereby aſcribing a *Plural Honour* to a *Single Perſon*, as if *One Pope* had been made of *many Godds*, and *One Emperour* of *many Men*: For which Reaſon [*You*] (only to be uſed to *Many*) became firſt ſpoken to *One*. It ſeems *Thou* look't too *lean* and *thin* a *Reſpect*; for ſome *Bigger* than they ſhould be, would have a *Stile ſuitable* to their own *Ambition*, a Ground we cannot build our Practice on; for what *begun* it, only *loves* it ſtill. But ſuppoſing *You* to be Proper to a *Prince*, it will not ſollow, it is to a *Common Perſon*: for his *Edict* runs; *WE Will and Require*; Becauſe

Because perhaps in *Conjunction* with his *Council*; and therefore *You* to a *private Person* is an Abuse of the Word: But as *Pride* first gave it Birth, so hath she only *Promoted* it; for *Mounsieur*, *Sir* and *Madam* were originally Names given to none but the *King*, his *Brother*, and their *Wives*, both in *France* and *England*; yet now the *Plow-man* in *France* is called *Mounsieur*, and his *Wife*, *Madam*: And men of ordinary *Trades* in *England*, *Sir*, and their *Wives*, *Dame*; which is the Legal Title of a *Lady*; or else *Mistress*, which is the same with *Madam* in *French*. So prevalent have *Pride* and *Flattery* been in all Ages, the one to *give*, and the other to *receive Respect*, as they term it [see *Howel's History of* France in these things.]

Howel's History of France.

§. 6. But some will tell us, *Custom should rule us; and that it is against us.* But it is as easily answered, and more truly; That though in *things Reasonable* or *Indifferent*, *Custom* is obliging or harmless, yet in *things Unreasonable* or *Unlawful* she has no Authority. For *Custom* can no more change *Numbers* than *Genders*, nor yoke *One* and *You* together, than make a *Man* into a *Woman*, or *One* a *Thousand*: But

if

if *Custom* be to conclude us, 'tis *for us*. For as *Custom* is nothing else but *Antient Usage*, I appeal to the Practice of Mankind, from the beginning of the World, through all *Nations*, against the *Novelty* of this Confusion, *viz.* [*You*] to *One Person*: Let *Custom*, which is Ancient Practice and *Fact*, issue this Question. Mistake me not; I know, *Words* are nothing, but as men give them a Value or Force by use: But then, if you discharge [*Thou*] and [*You*] must succeed in its place, let us have a *Distinguishing Word* in the room of [*You*] to be used in Speech to *Many*: But to use the same word for *One* and *Many*, when there are two, and that only to please a *Proud* and *Haughty Humour* in man, is not reasonable in our *Sense*, which we hope is *Christian*, though not *Modish*.

§. 7. But if [*Thou*] be *Improper* or *Uncivil*, *God* himself, all the *holy Fathers* and *Prophets*, *Christ Jesus* and his *Apostles*, the *Primitive Saints*, all *Languages* throughout the World, and our own *Law-Proceedings* are Guilty; which (with Submission) were Impudence to imagine. Besides, we all know, it is familiar with the most of *Authors* to *Pre-*

fact

ſet their Diſcourſes to the *Reader* in the ſame Language of *Thee* and *Thou*: as; *Reader*, Thou *art deſired*, *&c.* Or, *Reader, this is writ to inform* Thee *of the Occaſion*, *&c.* And it cannot be denyed, that the moſt famous *Poems* dedicated to *Love* or *Majeſty*, are writ in this Stile: Read of each in *Waller*, *Cowley*, *Drayton*, *&c.* Why then ſhould it be ſo *Homely Ill bred* and *Inſufferable* in us? This, I conceive, can never be anſwered.

§. 8. I doubt not at all, but that ſomething altogether as *Singular* attended the *Speech* of *Chriſt* and his *Diſciples*: For I remember it was urged upon *Peter* in the *High-Prieſt's Palace*, as a Proof of his *belonging* to *Jeſus*, when he denyed his Lord; *Surely* (ſaid they) *thou alſo art one of them*; *for thy Speech bewrayeth thee.* They had gueſt by his *Looks* but juſt before, *That he had been with Jeſus*; but when they diſcourſed him, his *Language* put them out of all doubt: *Surely*, then *he was one of them*, and *he had been with* Jeſus: Something it was he had learned in his Company, that was *Odd* and *Obſervable*; to be ſure, not of the World's Behaviour: Without queſtion, the *Garbe*, *Gate* and *Speech* of his Followers Mat 26. 71, 73, 74.

lowers differed, as well as his Doctrine, from the World; for it was a part of his Doctrine it ſhould be ſo. It is eaſie to believe, they were more *Plain*, *Grave* and *Preciſe*; which is the more Credible from the way, which *Poor* (*Confident*) *Fearful Peter* took to diſguiſe the buſineſs; for he fell to *Curſing* and *Swearing*. A ſad ſhift! but he thought *that* the *likelieſt* way to remove the *Suſpition*, that was moſt *unlike Chriſt*: & the *Policy* took; for it *Silenced* their Objections; they preſt him on farther, *Peter* was as Orthodox as they. But though they found him not out, the *Cocks-Crow* did; which made *Peter* remember his Dear Suffering Lords words, and *he went forth and Wept bitterly*, that he had *denyed* his Maſter, who was then delivered up to *Dye* for him.

§ 9. But our *laſt Reaſon* is of moſt weight with me; and becauſe *Argumentum ad Hominem*, moſt heavy upon our *Reproachers*, which is this: *It ſhould not therefore be urged upon us, becauſe it is a moſt Extravagant piece of* Pride *in a Mortal man, to require or expect from his* fellow-Creature, *a more civil Speech, or grateful Language, than he is wont to give the Immortal God and his Creator in all*

his

his Worſhip to him. Art thou (O man!) *Greater* than he that *made* thee? Canſt thou approach the *God* of thy *Breath* and Great *Judge* of thy *Life* with *Thou* and *Thee*, and when thou riſeſt off thy *Knees*, ſcorn a Chriſtian for giving to thee *(Poor Muſhroom* of the *Earth)* no better *Language*, than thou gaveſt to God but juſt before? An *Arrogance* not to be eaſily equal'd! But it is either *too much* or *too little* Reſpect; if *too much* don't Reproach and be Angry, but gravely and humbly *Refuſe* it: If *too little*, why doſt thou *no more?* O *whither* is Man gone! to what a pitch does he ſoar? He would be uſed *Civiller* by us, than he uſes God, which is to have us make more than a *God* of him; but he ſhall want *Worſhippers* of us, as well as *Divinity* in *himſelf*. Certain we are, that the *Spirit* of *God* ſeeks not theſe *Reſpects*, much leſs *pleads* for them, or would be *Wroth* with any, that *Conſcientiouſly refuſe* to give them. But that this *vain Generation* is guilty of uſing them to gratifie a *vain Mind*, is too palpable. What *Capping*, what *Cringing*, what *Scraping*, what *vain Words*, moſt *hyprebolical Expreſſions*, *groſs Flatteries*, and *plain Lyes* (under the

the name of *Civilities*) are Men and Women guilty of in *Conversation?* Ah, my Friends! whence fetch you these Examples? What part of all the *Writings* of the *holy men* of *God* warrants these things? But to come near your own Profession; Is *Christ* your Example herein, whose *Name* you pretend to bear, or those *Saints* of
Heb. 11. old that lived in *Desolate Places*, of whom *the World was not worthy?* or those *Christians*, that in Obedience to their Master's Life and Doctrine, *forsook* the *Respect* of *Persons*, and relinquished the *Fashions*, *Honour* and *Glory* of this Transitory World; whose Qualifications lay not in external *Gestures*, *Respects* and *Complements*, but in a *meek* and *quiet Spirit*, adorned with *Temperance*, *Virtue*,
1 Pet. 3. 3, 4. *Modesty*, *Gravity*, *Patience* and *Brotherly Kindness*, which were the Tokens of *True Honour*, and *only Badges of Respect* and *Nobility* in those Christian Times? O no! But is it not to expose our selves both to your *Contempt* and *Fury*, that we Imitate them therein? And tell us pray, are not *Romances*, *Playes*, *Lampoones*, *Mountebanks*, *Fidlers*, *&c.* the Entertainments that most delight you? Had you the *Spirit* of *Christianity* indeed,

how

how could you consume your *most precious little Time* in so many *Unnecessary Visits*, *Games* and *Pastimes*, in your *Vain Complements*, *Courtships*, *feigned Stories*, *Flateries* and *Fruitless Novelties*, *and what not?* Which never was the *Christian way* of *Living*, but the Entertainment of the *Heathens that knew not God*: Oh! were you truly touch't with the *Sense* of your *Sins*, and in any measure *born again*, did you take up the *Cross* of *Jesus*, and *live* under it, these things (which so much please the *Wanton* and *Sensual Nature*) would find *no place* with you! This is not *seeking the things that are Above*, to have the *Heart* thus *set on* Col. 3. 1. *things that are below*; not *Working out your Salvation with Fear and Trembling*, to spend your dayes in *Vanity*! This is not *Crying* with *Elihu*, *I know not to give* Flattering Titles *to men*; *for in so doing my Maker would soon take me away*: This is not to *deny Self*, and lay up for a more *hidden* and *enduring Substance*, an Eternal *Inheritance* in the *Heavens*. Well, *my Friends*, whatever you think, your Plea of *Custom* will find *no place* at *God's Tribunal*: The *Light* of *Christ* in your own Hearts will Over-rule it, and this

Spirit

Spirit against which we testifie, shall then appear to be what we say it is. Say not, *I am Serious about Slight things*; beware of *Levity* and *Rashness*.

§. 10. Before I close, I shall add a few *Testimonies* from Men of general Credit, in favour of our *Non-conformity* to the World in this particular.

The Testimonies of several Writers.

Luther, the *Grand Reformer* (whose *Sayings* were *Oracles* with the Age he lived in, and of no less Reputation now, with many that Object upon us) was so far from *Condemning* our *Plain Speech*, that in his *Ludus* he *Sports* himself with *You* to a *Single Person*, as an *Incongruous* and *Ridiculous Speech*, viz. *Magister, vos estis iratus?* rendred *Master, are* You *Angry*, as Absurd in *Latin*, as [*My* Masters, *art* Thou *Angry*] is in *English*. *Erasmus*, a *Learned Man* and *Critick* in *Speech* (than whom, I know not any, we may so properly refer the *Grammar* of the matter too) not only derides it, but bestows a whole *Discourse* upon rendring it *Absurd*; plainly manifesting, that it is Impossible to preserve *Numbers*, if *You*, the only word for *more* than *One*, be used to express *One*: As also, That the *Original* of this Corruption, was

was the Corruption of *Flattery*. In *Spain*, who knows not, how *Contumelious* it is among that *Manly People*, to speak in the *Plural Number* to a *Single Person*? whose *Gravity* and *Constancy* in divers things (whatever other *Vices* they have) do not a little *condemn* the *Fantastick* and *Inconstant Humor* of our *pretended Reformed Country*. And *Lipsius*, maugre all Contradiction proves, That the *Antient Romans* always [*Thou'd*] and [*Thee'd*] their *Senators* and *Emperors*; and further affirms, *That there was no such thing as* Cap-Honour, *or such* Titular-Respects *amongst them*. To conclude, **Howell** in his History of *France*, gives an Ingenuous Account of its *Original*; where he not only assures us, *That Antiently the Peasant* [*Thou'd*] *the King*; *but that* Pride *and* Flattery *first put* Inferiors *upon paying a* Plural *Respect to the* Single *Person of every* Superior, *and* Superiors *upon receiving it*. And though we had not the *Practice* of *God* and *Men* so undeniably to justifie our *Plain* and *Homely Speech*; yet since we are perswaded, that its Original was from *Pride* and *Flattery*, we cannot in *Conscience* use it; and how ever we may

be censured as *Singular* by those Loose and Airy Minds, that through the continual Love of Earthly Pleasures consider not the true Rise and Tendency of *Words* and *Things*; yet to *Us*, whom God has convinced by his *Light* and *Spirit* in our Hearts of the Folly and Evil of such Courses, and brought into a Spiritual discerning of the Nature and Ground of the Worlds Fashions, they appear to be *Fruits* of *Pride* and *Flattery*; and we dare not continue in such vain Compliances to Earthly Minds, lest we Offend *God*, and Burden our own *Consciences*: But having been sincerely affected with the Reproofs of Instruction, and our Hearts been brought into a Watchful Subjection to the *Righteous Law of Jesus*; so as to bring our *Deeds to the Light*, to see in whom they are wrought, if in God, or not; We cannot, we dare not Conform our selves to the *fashions* of the World, that *passe away*; knowing assuredly, that *For every Idle Word that men speak, they shall give an Account in the Day of Judgment.*

John 3. 19, 20, 21.

Mat. 12. 63.

§. 11. Wherefore, *Reader*, whether thou art a *Night-walking Nicodemus*, or a *Scoffing Scribe*, (One that would visit the

the bleſſed *Meſſiah*, but in the dark Cuſtoms of the World, that thou mighteſt paſs as undiſcerned, for fear of bearing his Reproachful Croſs) or elſe a favourer of *Haman*'s *Pride*, and counteſt theſe Teſtimonies but a fooliſh Singularity; I muſt ſay, *Divine Love enjoyns me to be a Meſſenger of Truth* to thee, and a *faithful Witneſs* againſt the *Evil* of this *Degenerate World*, as in other, ſo in theſe things, in which the Spirit of *Vanity* and *Luſt* hath got ſo great an Head, and lived ſo long uncontrouled, that it hath Impudence enough to term its *Darkneſs Light*, and to call its *Evil Off-ſpring* by the names due to a better Nature, the more eaſily to deceive. And truly, ſo very Blind and Inſenſible are moſt, of what Spirit they are, and Ignorant of the meek and ſelf-denying Life of holy Jeſus, (whoſe Name they profeſs) that to call each other *Rabbi*, that is, *Maſter*, *to Bow to men*, (which I call *Worſhip*, *and to Greet with Flattering Titles*, *and do their fellow-Creatures Homage*; *to Scorn the* Language *to themſelves that they give to God*, and *to ſpend their time and Eſtate to gratifie their wanton minds*; [the Cuſtoms of the *Gentiles*, *that knew not God*]

with them are no worse then *Civility*, *good Breeding*, *Decency*, *Recreation*, *Accomplishments*, &c. O! that man would Consider, since there are but *Two Spirits*, one *good*, the other *evil*, which of them it is that incline the World to these things! And whether it be *Nicodemus*, or *Mordecai* in thee, that doth be-friend these *Despised Christians*, which makes thee *Ashamed* to own that *openly* in *Conversation* with the World, which the true *Light* hath made *Vanity* and *Sin* to thee in *Secret*? Or if thou art a *Despiser*, tell me, I pray thee, which dost thou think thy *Mockery*, *Anger* or *Contempt* do most resemble *proud Haman* or *good Mordecai*? My Friend, know, that no man hath more *delighted* in, or been *Prodigal* of those *Vanities* (called *Civilities*) than *my self*; and could I have covered my *Conscience* under the *Fashions* of the World, truly, I had found a *Shelter* from the *Showers* of *Reproach*, that have fallen very often and thick upon me: But, had I (with *Joseph*) *Conformed* to *Egypts Customs*, I had *sinned* against my God, and lost my *Peace*. But I would not have thee think, it is a meer *Thou* or *Title*, nakedly in themselves we boggle

at

t, or that he would beget any *Form In-*
nſiſtent with *Sincerity* or true *Civility*?
[there's but too much of that] but the
Eſteem and Value the vain minds of men
do put upon them [that muſt be croſ-
ſed and ſtript of their Delights] con-
ſtrains us to teſtifie ſo ſteadily againſt
them. And this know from the ſenſe
God's holy Spirit hath begotten in us,
That which requires theſe Cuſtoms, *begets*
fear to leave them, pleads for them, and is
diſpleaſed, if not uſed and paid, is the *Spi-*
rit of *Pride* and *Flattery* in the ground
(though *Frequency* or *Generoſity* may have
abated its ſtrength in ſome) and this be-
ing diſcovered by the Light, that now
ſhines from Heaven in the Hearts of the
deſpiſed Chriſtians I have Communion
with, neceſſitates them to this Teſti-
mony, and *my ſelf* as one of them, and
for them, in a Reproof of the Unfaithful,
(who would walk Undiſcerned, though
Convinced to the contrary) and for an
Allay to the proud *deſpiſers*, who ſcorn us
as a *People* guilty of *Affectation* and *Sin-*
gularity. For the Eternal God, who is
great amongſt us, and on his way in the
Earth, *will root up every Plant that his*
Right

Right Hand hath not planted. Wherefore let me beseech thee, *Reader*, to *consider* the foregoing *Reasons*, which were mostly given me *from the Lord* in that time, when my *Condescention* to these *Fashions* would have been *purchased* at almost *any Rate*; but the certain sense I had of their *Contrariety* to the *meek* and *self-denying Life* of holy *Jesus*, required my *disuse* of them, and *faithful Testimony* against them. *I speak the Truth in Christ, I Lye not*; I would not have brought *my self* under *Censure* and *Disdain*, could I with *Peace* of *Conscience* have kept my *Belief* under a *Worldly behaviour*; It was extream Irksom to me to *decline* & *expose* my self: But having an *Assured* and *Repeated sense* of the *Original* of these *vain Customs* that they *rise* from *Pride*, *Self-love* and *Flattery*, I dared not *gratifie* that mind in my self or others. And for this *Reason* it is, that I am earnest with my *Readers* to be *Cautious*, how they *reprove* us on this occasion; and do once more entreat them, that they would *seriously weigh* in themselves, whether it be the *Spirit* of the *World*, or of the *Father*, that is so *angry* with our *honest*, *plain* and *harmless*

Thou

Thou and *Thee*, that so every *Plant* that God our heavenly Father hath not *Planted* in the Sons and Daughters of men, may be rooted out.

CHAP XI.

§. 1. Pride *leads People to an Excessive* Value *of their* Persons. §. 2. *It is plain from the* Racket *that is made about* Blood *and* Families; *also, in the case of* Shape *and* Beauty. §. 3. *Blood no* Nobility, *but Virtue.* §. 4. Virtue *no Upstart; Antiquity, no Nobility without it, else Age and Blood would Barr Virtue in the present Age.* §. 5. *God teaches that Sense of* Nobility, *who made of one Blood all Nations: There's the* Original *of all Blood.* §. 6. *These Men of Blood, out of their Feathers look like other men.* §. 7. *This is not said to reject, but humble the* Gentleman: *The Advantages of that Condition above others. An Exhortation to their lost Oeconomy in Families, out of* Interest *and Credit.* §. 8. *But the* Author *has an*

higher Motive; the Gospel and the Excellencies of it, which they profess. §. 9. *The* Pride *of Persons, respecting Shape and Beauty: The Washes, Patchings, Paintings, Dressings, &c. this Excess would keep the Poor: The Mischiefs that attend it.* §. 10. *But* Pride *in the Old, and Homely, more hateful: That it is usual: The Madness of it: Counsel to the Beautiful, to get their Souls like their Bodies; and to the Homely, to supply that in the Adornment of their Lasting Part, their Souls with Holiness. Nothing Homely with God but Sin. The Blessedness of those that wear Christ's Yoke and Cross, and are crucified to the World.*

§. 1. BUt *Pride* stops not here; she excites People to an *Excessive Value and Care of their Persons*: They must have *Great* and *Punctual Attendance*, *Stately Furniture*, *Rich* and *Exact Apparel*: All which help to make up that *Pride* of *Life*, that *John* tells us, *Is not of the Father, but of the World*: A Sin God charged upon the *Haughty Daughters* of *Zion*, *Isa.* 3. and on the *Proud Prince* and *People* of *Tyrus*, *Ezek.* 27, 28. Read these

1 John 2. 16, 17.

theſe Chapters, and meaſure this Age by their Sins, and what is coming on theſe Nations by their Judgments. But at the preſent I ſhall only touch upon the firſt, viz. *The Exceſſive value People have of their Perſons*; leaving the reſt to be conſidered under the laſt Head of this Diſcourſe, which is *Luxury*, where they may not be improperly placed.

§. 2. That *People* are generally *Proud of their Perſons*, is too viſible and troubleſom, eſpecially, if they have any pretence either to *Blood* or *Beauty*: The one has raiſed many *Quarrels* among *Men*, and the other among *Women* and *Men* too often for their ſakes, and at their Excitements. But to the *firſt*; What a pudder has this *Noble Blood* made in the World, *Antiquity* of *Name* or *Family*, whoſe *Father* or *Mother*, *Great-Grand-Father* or *Great-Grand-Mother* was beſt *Deſcended* or *Allyed?* What *Stock* or what *Clan* they came of? What *Coat* of *Arms* they gave? Which had of right the *Precedence*? But methinks, nothing of mans Folly has leſs *Shew* of *Reaſon* to palliate it.

§. 3. For *firſt*, What matter is it, of whom any one is *Deſcended*, that is not of

of Ill Fame; since 'tis his own Virtue, that must Raise, or *Vice Depress* him? An *Ancestor's Character* is no Excuse to a man's *Ill Actions*, but an Aggravation of his *Degeneracy*: And since *Virtue* comes not by *Generation*, I neither am the *better* nor the *worse* for my *Fore-Father*; to be sure, not in God's Account; nor should it be in Man's. No body would endure Injuries the easier, or reject Favours the more, for coming by the hand of a man *Well* or *Ill Descended*. I confess, it were *great Honour* to a *House*, to have had no *Blots*, and with an Hereditary Estate to have had a *Lineal Descent* of *Worth*: But that was never found, no, not in the *Most Blessed* of *Families* upon Earth, I mean *Abraham*'s. To be *Descended* of *Wealth* and *Titles*, fills no Man's *Head* with *Brains*, nor *Heart* with *Truth*; those Qualities come from an higher *Cause*: 'Tis *Vanity* then, and most *Condemnable Pride*, for a *Man* of *Bulk* and *Character* to despise another of a *Less Size* in the World, and of *Meaner Alliance* for want of them; because the *latter* may have the *Merit*, where the former has only the *Effects* of it in an *Ancestor*: And though the one be

be *Great* by means of a *Fore-Father*; the other is ſo too, but 'tis by his *Own*: Then, pray, which is the *Braveſt man* of the two?

§. 4. O ſays the *Perſon proud* of *Blood*; *It was never good World, ſince we have had ſo many* Upſtart Gentlemen.——But what ſhould thoſe have ſaid of that man's *Anceſtor*, when he *ſtarted firſt* up into the Knowledge of the World? For he, and all *Men* and *Families*, ay, and all *States* and *Kingdoms* too have had their *Upſtarts*, that is, their *Beginnings*: This is like being the *True Church*, becauſe *Old*, not becauſe *Good*; for *Families* to be *Noble* by being *Old*, and not by being *Virtuous*; No ſuch matter: It muſt be *Age* in *Virtue*, or elſe *Virtue* before *Age*; for otherwiſe a man ſhould be *Noble* by the means of his *Predeceſſor*; and yet the *Predeceſſor* leſs *Noble* than *He*, becauſe he was the *Acquirer*: Which is a *Paradox* that will puzle all their *Heraldry* to explain. Strange! that they ſhould be *more Noble* than their *Anceſtor*, that got their *Nobility* for them! But if this be Abſurd, as it is, then the *Upſtart* is the *Noble Man*, the man that got it by his *Virtue*; and thoſe are only *Intituled*

tituled to his *Honour*, that are the *Imitators* of his *Virtue*; the reſt may bear his *Name* from his *Blood*, but that is all. If *Virtue* then give *Nobility* (which *Heathens* themſelves agree) then *Families* are no longer truly *Noble*, than they are *Virtuous*: And if *Virtue* go not by *Blood*, but by the *Qualifications* of the *Deſcendents*, it follows, *Blood* is *excluded*; elſe *Blood* would *barr Virtue*, and no man that wanted *one*, ſhould be allow'd the Benefit of the *t'other*; which were to *ſtint* and *bound Nobility* for want of *Antiquity*, and make *Virtue uſeleſs*. Such a *Nobility* would be like our *Mannours* in *England*, which are held by *Cuſtom*, that is, *Ancient Uſuage*, which becauſe nothing ſo *New* as our own time can poſſible be, no *Mannour* can be *erected*, that is, no *Nobility* can be admitted, for *Old Blood* is wanting, though all *Blood* be of an *Age*: No, let *Blood* and *Name* go together, but pray let *Nobility* and *Virtue* keep Company; for they are neareſt of *Kin*: 'Tis thus poſited by God himſelf, that beſt knows how to *Apportion* things with an *Equal* and *Juſt Hand*: He neither *likes* nor *diſlikes* by *Deſcent*; nor does he regard what *People were*, but *are*: He remembers

remembers not the *Righteousness* of any Man that *leaves* his *Righteousness*; *much less any Unrighteous man for the Righteousness of his Ancestor.*

§. 5. But if these *Men* of *Blood* please to think themselves concerned to believe and reverence God in his holy Scriptures, they may learn, that *In the beginning* He *made of* One Blood *all Nations of Men, to dwell upon all the Face of the Earth*; and that we all *Descended* of *One Father* and *Mother*; A more certain *Original* than the best of us can Assign. From thence *go down* to *Noah*, who was the *Second Planter* of *Humane Race*, and we are upon some Certainty for our *Fore-Fathers*: What *Violence* has rap'd, or *Virtue* merited since, and how far we alive are concerned in either, will be hard for us to determin but a few Ages off us.

§. 6. But methinks, it should suffice to say, Our own Eyes see, that *Men* of *Blood*, out of their *Geer* and *Trappins*, without their *Feathers* and *Finery*, have no more *Marks* of *Honour* by Nature stampt upon them, than their *Inferiour Neighbours*: Nay, themselves being Judges, they will frankly tell us, they feel

feel all those Passions in their Blood that make them like other men, if not farther from the *Virtue*, that truly dignifies. The lamentable *Ignorance* and *Debauchery* that now rage among too many of our *Greater sort* of *Folks*, is too clear and calling an Evidence in the point: And pray tell me, of what *Blood* are they come of?

§. 7. Howbeit, when I have said all this, I intend not by *Debasing one* false Quality, to make *Insolent another* that is not true; I would not be thought to set the Churle upon the present Gentleman's *Shoulder*, by no means; his Rudeness will not mend the matter: But what I have writ, is to give Aim to all, where true Nobility dwells, that every one may arrive at it by the ways of *Virtue* and *Goodness*. But for all this, I must allow a great Advantage to the *Gentleman*, and therefore prefer his Station just as the Apostle *Paul*, after he had *humbled* the *Jews*, that *insulted* upon the *Christians* with their *Law* and *Rites*, gave them the Advantage upon all other Nations in *Statutes* and *Judgments*. I must grant, that the Condition of our *Great Men* is much to be preferred to the Ranks of *Inferiour*

ſeriour People. For, 1*ſt*, *They have more Power to do Good*; And if their Hearts be equal to their Ability, they are Bleſſings to the People of any Country. 2*dly*, The *Eyes* of the *People* are uſually directed to them; and if they will be *Kind*, *Juſt* and *Helpful*, they ſhall have their *Affection* and *Services*. 3*dly*, They are not under equal *Straits* with the *Inferior ſort*, and conſequently they have more leiſure and occaſion to poliſh their Paſſions and Tempers with Books and Converſation. 4*thly*, They have more *Time* to *obſerve the Actions of other Nations*, to *travel* and *view* the *Laws*, *Cuſtoms* and *Intereſts* of other Countries, and bring Home whatſoever is *Worthy* or *Imitable*. And ſo an eaſier Way is open for Great Men to get Honour; & ſuch as love true Reputation, will imbrace the beſt means to it. But becauſe it too often happens, that Great Men do little mind to give God the Glory of their Proſperity, and to live anſwerably to his Mercies; but on the contrary, live *without God in the World*, fulfilling the *Luſts* thereof, his Hand is often ſeen, either in *Impoveriſhing* or *Extinguiſhing* them, and raiſing up Men of more *Virtue* and *Humility* to

their

their *Estates* and *Dignity*. However, I must allow, that among People of this Rank, there have been some of them of more than ordinary Virtue, whose *Examples* have given *Light* to their *Families*: And it has been something *Natural* for some of their *Descendents* to endeavour to keep up the *Credit* of their *Houses*, in Proportion to the *Merit* of their *Founder*. And to say true, if there be any *Advantage* in such *Descent*, 'tis not from *Blood*, but *Education*; for *Blood* has no Intelligence in it, and is often *Spurious* and Uncertain; but *Education* has a mighty *Influence* and strong *Byas* upon the *Affections* and *Actions* of men. In this, the *Antient Nobles* and *Gentry* of this Kingdom did Excell: And it were much to be wisht, that our *Great People* would set about to recover the *Antient Oeconomy* of their *Houses*, the *strict* and *virtuous Discipline* of their *Ancestors*, when men were honoured for their *Atchievments*, and when nothing more exposed a man to *Shame*, than his being born to a *Nobility*, he had no *Virtue* to *support*.

§. 8. O but I have an higher Motive, the *Glorious Gospel* of *Jesus Christ*, which having

bring reacht this *Northen Isle*, and all Hands professing to believe in it; let me prevail upon you, to seek the *Honour* that it has brought from *Heaven* to all the true Disciples of it, who are indeed the Followers of God's Lamb, that *takes away the Sins of the World*. Receive with Meekness his *Gracious Word* into your Hearts, that *subdues* the Worlds Lusts, and leads in the holy way to Blessedness: Here are *Charms* no carnal Eye hath *seen*, nor *Ear heard*, nor *Heart perceived*, but they are *Revealed* to such humble Converts by his *Spirit*. Remember you are but *Creatures*, and that you must *dye*, and after all be *Judg'd*.

§ 9. But *Personal Pride* ends not in *Nobility* of *Blood*, it leads Folks to a *Fond Value of their Persons*, be they *Noble* or *Ignoble*; especially if they have any pretence to *Shape* or *Beauty*. It is admirable to see, how much it is possible for some to be taken with *themselves*, as if nothing else deserved their *Regard* or the *good Opinion* of others: It would abate their *Folly*, if they could find in their Heart to spare but half the time to think of *God* and their *latter End*, which they most prodigally spend in

their *Estates* and *Dignity*. However, I must allow, that among People of this Rank, there have been some of them of more than ordinary Virtue, whose *Examples* have given *Light* to their *Families*: And it has been something *Natural* for some of their *Descendents* to endeavour to keep up the *Credit* of their *Houses*, in Proportion to the *Merit* of their *Founder*. And to say true, if there be any *Advantage* in such *Descent*, 'tis not from *Blood*, but *Education*; for *Blood* has no Intelligence in it, and is often *Spurious* and Uncertain; but *Education* has a mighty *Influence* and strong *Byas* upon the *Affections* and *Actions* of men. In this, the *Antient Nobles* and *Gentry* of this Kingdom did Excell: And it were much to be wisht, that our *Great People* would set about to recover the *Antient Oeconomy* of their *Houses*, the *strict* and *virtuous Discipline* of their *Ancestors*, when men were honoured for their *Atchievments*, and when nothing more exposed a man to *Shame*, than his being born to a *Nobility*, he had no *Virtue* to *support*.

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having reacht this *Northern Isle*, and all Ranks professing to believe in it; let me prevail upon you, to seek the *Honour* that it has brought from *Heaven* to all the true Disciples of it, who are indeed the Followers of God's Lamb, that *takes away the Sins of the World*. Receive with Meekness his *Gracious Word* into your Hearts, that *subdues* the Worlds *Lusts*, and leads in the holy way to Blessedness: Here are *Charms* no carnal *Eye* hath *seen*, nor *Ear heard*, nor *Heart perceived*, but they are *Revealed* to such humble Converts by his *Spirit*. Remember you are but *Creatures*, and that you must *dye*, and after all be *Judg'd*.

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Washing, *Perfuming*, *Painting*, *Patching*, *Attiring* and *Dressing*: In these things they are *Precise* and very *Artifical*, and for Cost they spare not. But which aggravates the Evil, the *Pride* of *One* might comfortably *supply* the *Need* of *Ten*. Gross Impiety, that it is! that a *Nation's Pride* should not be spared to keep a *Nation's Poor!* But what is this for at last? Only to be *admired*, to have *Reverence*, draw *Love*, and command the *Eyes* and *Affections* of Beholders: And so *Fantastick* are they in it, as hardly to be pleased too. Nothing is *good*, or *fine*, or *fashionable* enough for them; *The Sun it self*, *the Blessing of Heaven*, *and Comfort of the Earth*, *must not shine upon them*, lest it Tan *them*; *nor the* Wind *blow*, *for fear it should disorder them*. O *Impious Nicety*! Yet while they *value themselves* above all else, they make themselves the *Vassals* of their own *Pride*; Worshipping their *Shape*, *Feature* or *Complexion*, which soever is their Excellency: The end of all which is but too often to excite unlawful Love, which I call *Lust*, and draw one another into as *Miserable* as *Evil* Circumstances. In *Single Persons* it is of ill consequence; for if it does not awaken Un-

chaste Desires, it layes no Foundation for *solid* and *lasting Union*; want of which helps to make so many *Unhappy Marriages* in the World. But in *Married People*, the Sin is aggravated; for they have none of right to please, but each; and to affect the *Gaity* and *Vanity* of *Youth*, is an ill sign of loving and living well at Home: It looks rather like *dressing* for a *Market*: It has had sad Effects in Familes; *Discontent*, *Partings*, *Duels*, *Poysonings*, *&c.* and other *infamous Murders*. No Age can better tell us the sad Effects of this sort of *Pride* than this we live in; as how *Excessive* Wanton, so how *Fatal* has it been to the *Sobriety*, *Virtue*, *Peace* and *Health* of Families in this Kingdom?

§. 10. But I must needs say, that of all Creatures this sort of *Pride* does least become the *Old* and *Homely* (if I may call the *Ill-favoured* and *Deformed* so) for the *Old* are *Proud* only of what they *had*, which shews to their Reproach, their *Pride* has out-liv'd their *Beauty*, and when they should be a *Repenting*, they are making work for *Repentance*. But the *Homely* are yet worse; they are *Proud* of what they *never had*, nor ne-

ver can have; nay, their Persons seem as if they were given for a *perpetual Humiliation* to their Minds, and to be *proud* of them, is loving *Pride for Pride's sake*, and to be *proud* without a Temptation to be *proud*: And yet in my whole Life I have observ'd nothing more doting on it self. A strange Infatuation and Inchantment of *Pride*! What! Not to see right with their Eyes, because of the Partiality of their Minds? This *Self-love* is *blind indeed*. But to add *Expence* to the Vanity, and to be *Costly* upon *That* which can't be *Mended*; One would think they should be down-right *Mad*, especially if they consider, that they look the *Homelier* for the things that are *Handsom*, and do but thereby draw their *Deformity* the more into notice by that which so little becomes them.

But in such Persons *Follies*, we have a *Specimen* of Man, what a Creature he is in his *Lapse* from his *Primitive Image*. *All this* (as Jesus said of *Sin* of *Old*) *comes from within*; that is, the Disregard that man and woman have to the *Word* of their Creator in their *Hearts*, which *shews Pride*, and *teaches Humility* and *Self-abasement*; and directs the mind

ed to the true *Object* of *Honour* and ship, and that with an *Awe* and *Re-* equal to His *Soveranity* and ty. Poor *Mortals!* but *living Dirt*, of what they tread on; who, all their *Pride* cannot secure them- from the *Spoil* of *Sickness*, much from the *Stroke of Death*. O! Did ple consider the *Inconstancy* of all *things*, the *Cross* and *Adverse Oc-* ces of Mans Life, the *Certainty* of *Departure*, and *Eternal Judgment*, to be hoped, they would bring their eds to Christ's *Light* in their Hearts, would see if they were *wrought* God or no. Art thou *Shapely*, *Come-* *Beautiful*, the exact Draught of Humane Creature, admire that *Power* that made thee so: Live an Har- nious life to the curious *Make* and me of thy *Creation*; and let the *Beau-* of thy *Body* teach thee to *Beautifie* thy *Mind* with *Holiness*, the Ornament of beloved of God. Art thou *Homely* *Deformed*, Magnifie that Goodness which did not make thee a *Beast*, and with the *Grace*, that is given unto thee, *(for it has appeared to all)* learn to *adorn* thy *Soul* with *enduring Beauty*.

Remember, *The King of Heavens Daughter* (the *Church*, of which true Christians are *Members*) *is all glorious within*: And if thy *Soul* excell, thy *Body* will only set off the *Lustre* of thy *Mind*. Nothing is *homely* in Gods sight but *Sin*; and that Man and Woman that commune with their own Hearts, and *Sin not*; that in the *Light* of holy *Jesus watch* over the Movings and Inclinations of their own Souls, and that *suppress* every *Evil* in its Conception, they love the *Yoke* and *Cross* of Christ; and are daily by it *Crucified to the World*; but live to God in that *Life* which out-lives the *fading Satisfactions* of it.

CHAP. XII.

§. 1. *The Character of a* Proud Man, *a Glutton upon himself, is proud of his* Pedigree. §. 2. *He is Insolent and Quarrelsom, but Cowardly, yet Cruel.* §. 3. *An Ill Child, Subject and Servant.* §. 4. *Unhospitable.* §. 5. *No Friend to any.* §. 6. *Dangerous in Power, and Mischievous.* §. 7. *Of all things Pride bad in* Ministers. §. 8. *They claim Prerogative above others.* §. 9. *And call themselves the* Clergy: *Their Lordliness and Avarice.* §. 10. *Death swallows all.* §. 11. *The Way to escape these Evils.*

§. 1. TO Conclude this great Head of **Pride**, let us briefly see upon the whole matter, what is the Character of a *Proud Man* in *himself*, and in his divers *Relations* and *Capacities*. *A* Proud Man *then is a kind of Glutton upon himself*; for he is never satisfied with *Loving* and *Admiring Himself*, whilst nothing else with him is *Worthy* either of Love or Care; If good enough to be the *Servant* of his *Will*, 'tis as much as he

can find in his Heart to allow; as if he had been only *made for himself*, or rather, that he had *made himself*. For as he despises *Man*, because he cannot abide an *Equal*, so he does not love *God* because he would not have a *Superior*; he cannot bear to owe his *Beeing* to another, lest he should thereby acknowledge *One above himself*. He is one that is mighty *Big* with the *Honour* of his *Ancestors*, but not of the *Virtue* that brought them to it; much less will he trouble himself to *Imitate* them: He can tell you of his *Pedigree*, his *Antiquity*, what *Estate*, what *Matches*; but forget, they are gone, and that he must *Dye* too.

§. 2. But how Troublesom a Companion is *Proud Man!* Ever *Positive* and *Controuling*; and if you yeild not, *Insolent* and *Quarrelsom*: Yet at the Upshot of the matter *Cowardly*; but if strongest, *Cruel*. He has no *Bowels* for *Adversity*, as if it were below him to be sensible: He feels no more of other mens *Miseries*, than if he were not a Man, or it were a Sin to be sensible. For not feeling himself Interested, he looks no further; he will not *disquiet* his Thoughts with other mens *Infelicities*. It shall content him to

believe

believe, they are *Just*. And he had rather Churlishly upbraid them as the *Cause*, than be ready to Commiserate or Relieve them. So that *Compassion* and *Charity* are with him as Useless as *Humility* and *Meekness* are Hateful.

§. 3. A *Proud Person* makes an Ill *Child*, *Servant* and *Subject*; he Contemns his *Parents*, *Master* and *Prince*: He will not be Subject. He thinks himself too *Wise* or too *Old* to be directed; as if it were a *Slavish thing* to *Obey*, and that none were *Free* that may not do what they please; which turns *Duty* out of Doors, and degrades *Authority*. On the other hand, if he be an *Husband*, or *Father*, or *Master*, there is scarcely any enduring; he is so insufferably *Curious* and *Nasty*, that 'tis an Affliction to live with him. For hardly can any hand carry it even enough to please him; some *Piccadillio* about his *Clothes*, his *Diet*, his *Lodging* or *Attendance* quite disorders him: But especially, if he fancies any Want in the *State* and *Respect* he looks for. Thus *Pride* destroyes the Nature of *Relations*, on the one side, it learns to Contemn *Duty*; and on the other side, turns *Love* into *Fear*, and makes the

Wife

Wife a *Servant* and the *Children* and *Servants Slaves.*

§. 4. But the *Proud Man* makes an *Ill Neighbour* too; for he is an *Enemy* to *Hospitality:* He despises to receive *Kindness,* because he would shew none, nor be thought to need it: Besides, it looks too *Equal* and *Familiar* for his *Haughty Humour. Emulation* and *Detraction* are his *Element*; for he is *Jealous* of attributing any Praise to others (where Just) lest that should cloud and lessen him, to whom it never could be due: He is the man that *fears,* what he should *wish,* to wit, *That others should do well.* But that is not all; he maliciously *Miscalls* their *Acts* of *Virtue,* which his *Corruptions* will not let him Imitate, that they may get no *Credit* by them. If he wants an Occasion of doing *Mischief,* he can make one; either, they *Use him Ill,* or have *some Design upon him*; or *t'other day they paid him not the Cap and Knee, that Distance and Respect he thinks his Quality, Parts or Merits do require.* A small thing serves a *Proud Man* to pick a *Quarrel*; of all Creatures the most *Jealous, Sullen, Spightful* and *Revengeful:* He can no more forgive an *Injury,* than forbear to do one.

§. 5.

§. 5. Nor is this all, a *Proud Man* can never be a *Friend* to any body. For besides that his *Ambition* may always be *brib'd* by *Honour* and *Preferment* to betray that *Relation*, he is *Unconversible*; he must not be *Catechis'd* nor *Counsel'd*, much less *Reprov'd* or *Contradicted*, no; he is too *Covetous* of himself to spare another man a share, and much too *high*, *stiff* and *touchy*: He will not away with those *Freedoms*, that a *Real Friendship* requires. To say true, he Contemns the *Character*, it is by much too *familiar* and *humble* for him: His *Mighty Soul* would know nothing besides *himself* and *Vassals* to stock the World. He values other men as we do *Cattel*, for their *Service* only; and if he could, would use them so: but as it happens, the number and force are Unequal.

§. 6. But a *Proud man* in *Power* is very *Mischievous*; for his *Pride* is the more *dangerous* by his *Greatness*, since from *Ambition* in *private men*, it becomes *Tyranny* in them: It would *Reign alone*, nay, *live alone*, rather than have *Competitors*; *Aut Cæsar, aut nullus*. *Reason* must not *Check* it, nor *Rules* of *Law limit* it; and either, it can do no *Wrong*

Wrong, or 'tis *Sedition* to *Complain* of the Wrong that it does. The men of this Temper would have nothing thought *Amiss* they do; at least, they count it *Dangerous* to allow it so, though so it be; for that would imply they had *Erred*, which is always matter of *State* to *deny*. No; they had rather chuse to *Perish obstinately*, than by acknowledging, *yield away* the *Reputation* of *better Judging* to *Inferiors*; though it were their Prudence to do so. And indeed, 'tis all the satisfaction, that *Proud Great-men* make to the World for the *Miseries* they often bring upon it, that first or last upon a Division, *they leave their real Interest to follow some one Excess of humor, and are ever destroyed by it.* This is the end *Pride* gives *proud men*, and the *Ruin* it brings upon them, after it has punisht others by them.

§. 7. But above all things, *Pride* is Intolerable in *Men pretending to Religion*; and of them in *Ministers*; for they are Names of the *greatest Contradiction*. I speak without *Respect* or *Anger* to *Persons* or *Parties*; for I touch upon the *Bad* of *all*. What should *Pride* do with *Religion*, that *Rebukes* it? or *Ambition* with

Ministers,

Ministers, whose very Office is *Humility*? And yet there are but too many of them, that besides an *Equal Guilt* with others in the *fleshly Pride* of the World, are even *proud* of that *Name* and *Office*, that should alwayes mind them of *Self-denial*, and use it as the *Beggars* do the *Name* of *God* and *Christ*, only *to get by it*, placing to their own Account the *Advantages* of that *Reverend Profession*, and thereby making their Function but a *Politick Handle*, to raise themselves to the *Great Preferments* of the World. But O then! how can such be his *Ministers*, that said, *My Kingdom is not of this World?* Who of Mankind more *Self-Conceited*, than these Men? If *Contradicted*, as *Arogant* and *Angry*, as if it were their Calling to be so. *Counsel* one of them, he *Scorns* you: *Reprove* him; and he is almost *ready to Excommunicate* you. *I am a Minister, and an Elder*: Flying thither to secure himself from the reach of *Just Censure*, which exposes him but the more to it; and therefore his *Reproof* cannot be the *Less*, by how much 'tis *Worse* in a *Minister to do Ill and Spurn at Reproof*, than an Ordinary Man.

§. 8.

§. 8. O! but he pleads an *Exemption* by his Office. What! *shall* he *Breed up Chickens to pick out his own Eyes? Be Rebuked or Instructed by a Lay-man or Parishioner! A man of less Age, Learning or Ability!* No such matter; He would have us believe, that his *Ministerial Prerogative* has placed him out of the *Reach* of *Popular Impeachment:* He is not subject to *Vulgar Judgments.* Even *Questions* about *Religion* are *Schism: Believe as he says; 'tis not for you to pry so Curiously into the Mysteries of Religion: Never good day since Lay-men medled so much with the Ministers Office:* Not considering (poor Man!) that the contrary is most true; *Not many good days since* Ministers medled so much in Lay-mens business.

Such good Sayings as these [*Be ready to Teach, Answer with Meekness; Let every man speak as of the Gift of God, that is in him: If any thing be revealed to him that sits by, let the first hold his peace: Be not Lords over Gods Heritage, but Mild and Lowly; Washing the Feet of the people, as Jesus did those of his poor Disciples*] are Unreasonable and Antiquated Instructions; it is little less than *Heresie* to remember them; to be sure, a Mark of great

2 Tim. 2. 24, 25. Tit. 3. 1 Cor. 14. 30.

great *Dis-affection* to the *Church*. For by this time their *Pride* has made them the *Church*; the People but the *Porch* at best, a *Cypher*, that signifies *Nothing*, unless they clap their *Figure* before it: forgetting, that if they were as good as they should be, they could be but *Ministers*, *Stewards* and *Under Shepherds*, that is, *Servants* to the *Church*, *Family*, *Flock* and *Heritage* of *God*; and not that same *Church*, *Family*, *Flock* and *Heritage* they are only *Servants* unto. Remember the words of Christ, *Let him that would be greatest, be your* Servant.

§. 9. There is but one place, where the word *Clerus* (κλῆρος) is used in all the holy Scripture; and they have got it to themselves: from thence they call themselves *Clergy*, that is, The *Inheritance* or *Heritage* of *God*. Whereas *Peter* exhorts the *Ministers* of the Gospel, *Not to be Lords over God's Heritage, nor to feed them for filthy Lucre*. *Peter* (belike) foresaw *Pride* and *Avarice* to be the *Ministers Temptations*; and indeed they have to many prov'd their *Fall*: And to say true, they could hardly *fall* by worse; nor is there any Excuse to be made for them in these two Respects, that is not worse

1 Pet. 5. 3.

worse than their *Sin*. For if they have not been *Lords over God's Heritage*, it is because they have made themselves that *Heritage*, and *dis-inherited* the People: So that now they may be the *Peoples Lords*, with a *Salvo* to good Old *Peter's* Exhortation.

And for the other Sin of *Avarice*, they can only avoid it, and speak Truth thus, *That never feeding the Flock, they cannot be said to feed it for Lucre*: That is, They get the Peoples *Money* for *Nothing*. An Example of which is given us by the Complaint of God himself from the Practice of the *Proud, Covetous false Prophets* of Old, *That the People gave their Money for that which was not Bread, and their Labour for that which did not profit them*: And why? Because then the *Priests had no Vision*; and too many now despise it.

John 1.

§. 10. But alas! when all is done, what *Folly*, as well as *Irreligion* is there in *Pride!* It cannot *add one Cubit* to any mans Stature: What *Crosses* can it hinder? What Disappointments help or harm frustrate? It delivers not from the *Common Stroke*; *Sickness Disfigures*, *Pain Mis-shapes* and *Death Ends* the

Proud

Proud man's Fabrick. *Six Foot* of *Cold Earth* bounds his *big Thoughts*; and his *Person*, that was too good for any place, must at last *lodge* within the *strait Limits* of *so Little* and *so Dark* a *Cave*. And who thought nothing well enough for him, is quickly the *Entertainment* of the lowest of all Animals, even *Worms* themselves. Thus *Pride* and *Pomp* come to the *Common End*, but with this difference, *less Pity* from the Living, and *more Pain* to the Dying. The *Proud man's Antiquity* cannot secure him from *Death*, nor his *Heraldry* from *Judgment*. *Titles* of *Honour vanish* at this Extremity, and no *Power* or *Wealth*, no *Distance* or *Respect*, can rescue or insure them. *As the Tree falls, it lies*, and *as Death leaves men, Judgment finds them.*

§. 11. O! what can *Prevent* this *Ill Conclusion!* and what can *Remedy* this *Woful Declension* from *Antient Meekness*, *Humility* and *Piety*, and that *Godly Life* and *Power*, which were so Conspicuous in the Authority of the *Preachings* and *Examples* of the Living of the *First* and *Purest Ages* of *Christianity!* Truly, nothing but an *Inward* and *Sincere Examination* by the Testimony of the holy

Light and *Spirit* of *Jesus*, of the Condition of their Souls and Minds towards Christ, and a better Inquiry into the Matter and Examples of holy Records. 'Twas his Complaint of old, *That Light was come into the World, but men lov'd Darkness rather than Light, because their deeds were Evil.* If thou wouldst be a *Child* of *God*, and a *Believer* in *Christ*, thou must be a *Child* of *Light*, O Man! thou must bring thy *Deeds* to it, and *Examine* them by that holy Lamp in thy Soul, which is the *Candle* of the *Lord*, that shews thee thy *Pride* and *Arrogancy*, and reproves thy *Delight* in the *vain Fashions* of this World. *Religion* is a *Denial of Self*, yea, of *Self-Religion* too: It is a Firm *Tye* or *Bond* upon the Soul to *Holiness*, whose End is *Happiness*; for by it men come to see the Lord. *The Pure in Heart* (says *Jesus*) *see God:* He that once comes to bear *Christ's Yoke*, is not carried away by the *Devil's Allurements*; he finds *Excelling Joys* in his *Watchfulness* and *Obedience*. If men loved the *Cross* of *Christ*, his *Precepts* and *Doctrine*, they would *Cross* their own *Wills*, which lead them to break *Christ's* holy *Will*, and lose their own Souls, in doing the *Devil's*. Had *Adam* minded that holy

John 1.

Mat. 5. 8.

Light

Light in *Paradiſe* more than the *Serpent's bait*, and ſtayed his mind upon his *Creator*, the *Rewarder* of *Fidelity*, he had ſeen the *Snare* of the *Enemy*, and Reſiſted him. O! Do not *Delight* in that which is *Forbidden! Look* not upon it, thou wouldſt not be *Captivated* by it: bring not the *Guilt* of *Sins* of *Knowledge* upon thy own Soul. Did *Chriſt* ſubmit his *Will* to his Father's, and for the *Joy that was ſet before him, endure the Croſs, and deſpiſe the ſhame* of a new and untrodden way to Glory; thou alſo muſt ſubmit thy *Will* to *Chriſt*'s holy *Law* and *Light* in thy Heart, and for the *Reward* he ſets before thee, to wit, *Eternal Life, Endure his Croſs, and deſpiſe the ſhame of it. All* deſire to *Rejoyce* with him, but *few* will *Suffer* with him, or for him: Many are the *Companions* of his *Table*; not many of his *Abſtinence*: The *Loaves* they follow, but the *Cup* of his *Agony* they leave; 'tis too *Bitter*; they like not to *Drink* thereof: And divers will magnifie his *Miracles*, that are offended at the *Ignominy* of his *Croſs*. But O Man! As he for thy *Salvation*, ſo thou for the *Love* of *Him* muſt *Humble thy ſelf*, and be

contented to be of *No Reputation*; that thou mayst follow him not in a *Carnal, Formal way* of vain Man's Tradition and Prescription, but as the holy *Ghost* by the *Apostle* expresseth, *In the new and living way*, which *Jesus* hath consecrated, that brings all that walk in it to the *eternal Rest* of *God*, whereinto he himself is entred: Who is the Holy and only blessed Redeemer.

CHAP. XIII.

§. 1. AVARICE *(the second Capital Lust) its Definition and Distinction.* §. 2. *It Consists in a* Desire of unlawful things. §. 3. *As in* David's *Case about* Uriah's *Wife.* §. 4. *Also* Ahab's *about* Naboth's *Vineyard.* §. 5. Next, in unlawful desires of Lawful things. §. 6. *This* Covetousness, *a mark of* False Prophets. §. 7. *A Reproach to Religion.* §. 8. *An Enemy to* Government. §. 9. *Treacherous.* §. 10. *Oppressive.* §. 11. Judas *an Example.* §. 12. *So* Elymas *the Sorcerer.* §. 13. *Lastly*, In Unprofitable hoarding of Money.

Money. §. 14. *The* Covetous Man, *a common Evil.* §. 15. *His Hypocriſy.* §. 16. Gold *his* God. §. 17. *He is ſparing to Death.* §. 18. *Is reprov'd by* Chriſt. §. 19. Ananias *and* Sapphira's *Sin and Judgment.* §. 20. William Tindal's *Diſcourſe on that ſubject referred unto.* §. 21. Peter Charron's *Teſtimony againſt it.* §. 22. Abraham Cowley's *witty and ſharp* Satyr *upon it.*

Luk. 18.

§. 1. I Am come to the ſecond part of this Diſcourſe, which is Avarice or Covetouſneſs, an Epidemical, and a raging Diſtemper in the World, attended with all the Miſchiefs that can make Men miſerable in themſelves, and in *Society*; ſo near a kin to the foregoing Evil, Pride, that they are ſeldom apart: *Liberality* being almoſt as hateful to the *Proud*, as to the *Covetous*. I ſhall define it thus: *Covetouſneſs is the Love of Money or Riches: which* (as the Apoſtle hath it) *is the Root of all Evil.* It brancheth it ſelf into theſe *three parts*; 1ſt, *Deſiring of Unlawful things.* 2dly, *Unlawfully deſiring of Lawful Things.* And Laſtly, *Hoarding up or unprofitably with-holding the benefit of them from the*

Ephes. 6.

Relief of private Persons, or the Publick. I shall *first* deliver the sence of Scripture, and what *Examples* are therein afforded against this Impiety: And *next*, my own *Reason*, with some *Authorities* from Authors of Credit: By which it will appear, That the working of the *Love* of *Riches* out of the Hearts of People, is as much the Business of the *Cross* of *Christ*, as any one Sin that Man is fallen into.

§. 2. And *First*, of *Desiring or Coveting of unlawful things*; it is expresly *Forbidden by God* himself, in the Law He delivered to *Moses* upon *Mount Sinai*, for a *Rule* to his People, the *Jews*,
Exod. 20. to walk by: *Thou shalt not Covet* (saith God) *thy Neighbours House: Thou shalt not Covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.* This God confirmed by Thunderings and Lightnings, and other sensible Solemnities, to strike the People with more Awe in keeping of it, and to make the Breach of these moral Precepts more Terrible to them. *Micah* complains full-mouth'd in his
Mic. 2. 2. time, *They covet Fields, and take them by*

by violence; but their End was Misery. Therefore was it said of old, *Wo to them that covet an evil Covetousness*: This is to our point. We have many remarkable Instances of this in *Scripture*; two of which I will briefly report.

§. 3. *David* (though otherwise a good Man) by unwatchfulness is taken; the Beauty of *Uriah's* Wife was too hard for him, being disarm'd: There was no *Dissuasive* would do; *Uriah* must be put upon a *Desperate Service*, where it was great odds if he survived it: This was to hasten the *Satisfaction* of his *Desires* by a way that lookt not like direct *Murder*. The Contrivance took; *Uriah* is kill'd, and his Wife is quickly *David's*: This interpreted *David's Covetousness*. But went it off so? No, *David* had sharp *Sawce* with his *Meat*: *His Pleasure soon turn'd to Anguish and Bitterness of Spirit: His Soul was over-whelm'd with Sorrow: the Waves went over his Head: he was consumed within him: he was stuck in the Mire and Clay: He cryed, he wept: yea, his Eyes were as a Fountain of Tears. Guiltiness was upon him, and he must be purged, his Sins washt white as Snow, that were as red as Crimson, or he is*

undone for ever. His Repentance prevail'd; Behold! what Work this part of *Covetousness* makes! What Evil, what Sorrow! Oh that the People of this *Covetousness* would let the sense of *David's Sorrows*, sink deep into their Souls, that they might come to *David's Salvation! Restore me*, saith that good Man: It seems he once knew a *Better State:* Yes, and this may teach the better sort to Fear, and stand in Awe too, lest they Sin, and Fall. For *David* was taken at a Disadvantage; he was off his *Watch*, gone from the *Cross*; the Law not his Lamp and Light, and that instant, he was a *Wanderer* from his Safety, his *Strong Tower:* Then and their it was, the Enemy met him, and vanquisht him.

§. 4. The *Second* Instance is that of *Naboth's Vineyard:* it was coveted by *Ahab* and *Jezabel*; that which led them to such an *Unlawful Desire*, found means to accomplish it. *Naboth* must *Dye, for he would not sell it*: To do it, they *Accuse* the Innocent Man of *Blasphemy*, and find *Two Knights* of the *Post*, *Sons* of *Belial*, to Evidence against him. Thus in the *Name* of *God*, and in shew of

of pure *Zeal* to his *Glory*, *Naboth* muſt *Dye*, and accordingly was *Stoned to Death*. The News of which coming to *Jezabel*, ſhe bid *Ahab ariſe, and take Poſſeſſion, for* Naboth *was Dead:* But God follow'd both with his *Fierce Vengeance. In the place where the Dogs licked the Blood of* Naboth (ſaith *Elijah* in the Name of the Lord) *ſhall Dogs lick thy Blood, even thine; and I will bring Evil upon thee, and take away thy Poſterity* and of *Jezabel* (his Wife and Partner in this *Covetouſneſs* and *Murder*, he adds) *the Dogs ſhall eat her Fleſh by the Walls of* Jezreel. Here is the Infamy and Puniſhment due to this part of *Covetouſneſs*. Let this deter thoſe that *Deſire unlawful things*, the Rights of others; for God, that is Juſt, will certainly repay ſuch with Intereſt in the End. But perhaps theſe are *Few*, either that they don't, or dare not ſhew it? becauſe the *Law* will bite, if they do: But the *Next* part hath company *Enough*, that will yet exclaim againſt the Iniquity of this part of *Covetouſneſs*, and by their ſeeming Abhorrence of it, would excuſe themſelves of all *Guilt* in the reſt: Let us conſider that.

§. 5. The

§. 5 The *Next*, and most common part of *Covetousness*, is, *The unlawful desire of Lawful things, especially of Riches.* *Money* is *Lawful*; but *The Love of it is the Root of all Evil*, if the man of God saith true. So *Riches* are *Lawful*, but they that pursue them *Fall into divers Temptations, Snares* and *Lusts*; if the same good Man say right. He calls them *Uncertain*, to shew their *Folly* and *Danger* that sets their Hearts upon them. *Covetousness* is hateful to God; He hath denounced great *Judgment* upon those that are Guilty of it: God Charged it on *Israel* of old, as one of the Reasons of his Judgments; *For the Iniquity of his Covetousness* (saith God) *was I wroth, and smote him.* In another place, *Every one is given to Covetousness, from the Prophet to the Priest: every one dealeth falsly: Therefore will I give their Wives unto others, and their Fields to them that shall inherit them.* In another place God complained thus: *But thine Eyes and thy Heart are for nought but thy Covetousness.* By *Ezekiel* God repeats his complaint against their *Covetousness: And they come to thee as thy People, and sit before thee as thy People;*

1 Tim 6. 10.

Isa. 57. 17.

Jer. 6. 13. & 8. 10. & 22. 17.

Ezek. 33. v. 31.

ple; *They hear thy words, but will not do them*; *with their Mouths they ſhew much Love, but their Hearts go after Covetouſneſs.* Therefore God, in the choice of Magiſtrates, made it part of their Qualification to *Hate Covetouſneſs*; foreſeeing the miſchief that would follow to that *Society* or *Government*, where *Covetous Men* were in Power; that *Self* would byaſs them, and they would ſeek their own Ends at the coſt of the publick. *David* rejoyced, *That his Heart inclined not to Covetouſneſs; but to the Teſtimonies of his God:* And the *Wiſe Man* expreſly tells us, that *He that hateth Covetonſneſs ſhall prolong his dayes*; making a *Curſe* to follow it. And it is by *Luke* charg'd upon the *Phariſees* as a *Mark* of their *Wickedneſs*. And Chriſt in that *Evangeliſt* bids his followers, *Take heed and beware of* Covetouſneſs: And he giveth a Reaſon for it, that carrieth a moſt excellent Inſtruction in it; *For* (ſaith he) *A Man's Life conſiſteth not in the abundance of the things which he poſſeſſeth*: But he goeth further; *He joyns* Covetouſneſs *with Adultery, Murder* and *Blaſphemy*. No wonder then if the Apoſtle *Paul* is ſo liberal

Pſal. 119. 30.

Prov. 28. 16.

Luke 16. 14.

Mark 7. 22.

liberal in his censure of this Evil: He placeth it with *All Unrighteousness*, to the *Romans*; to the *Ephesians* he writeth the like, and addeth, *Let not Covetousness be so much as named among you*: And bids the *Colossians*, *Mortify their Members*; and names several Sins, as *Fornication*, *Uncleanness*, and such like, but ends with *Covetousness*, with this at the tale of it, *which* (saith he) *is Idolatry*. And we know, there is not a greater offence against God; nay, this very Apostle calls it, *The Root of all Evil*, *which* (saith he) *whilst some have coveted after, they have erred from the Faith, and pierced themselves through with divers Sorrows: For they that will be Rich, fall into Temptation, and a Snare, and many foolish and hurtful Lusts. O Man of God* (saith he to his beloved friend *Timothy*) *flee these things, and follow after Righteousness, Faith, Love, Patience, Meekness.*

Rom. 1. 29.

Col. 3. 5, 6.

1 Tim. 6. 10, 11, 12.

§. 6 *Peter* was of the same mind; for he maketh *Covetousness* to be one of the great *Marks* of the *false Prophets* and *Teachers*, that should be among the Christians; and by that they might know them: *who* (saith he) *through*

2 Pet. 2. 3.

Cove-

Covetouſneſs *ſhall with feigned words make Merchandize of you.* To conclude, Therefore the Author to the *Hebrews*, at the end of this Epiſtle, leaves this (with other things) not without great Zeal and Weight upon them: *Let* (ſaith he) *your Converſation be without Covetouſneſs* (he reſts not in this generality, but goes on) *and be Content with ſuch things as you have; for God hath ſaid, I will never leave thee, nor forſake thee.* What then? Muſt we conclude, that thoſe who are not *content*, but ſeek to be *Rich*, *have forſaken God*? The Concluſion ſeems hard; but yet it is natural: For ſuch ('tis plain) are not *content* with what they have; they would have more; they would be *Rich*, if they may; they live not by his Providence, which is here exhorted to: Nor is *Godlineſs with content great Gain* to them. Heb. 13. 5.

§. 7. And truly, it is a Reproach to a Man, eſpecially the Religious Man, that *He knows not when he hath enough, when to leave off, when to be ſatisfied*; that notwithſtanding God ſends him one plentious Seaſon of *Gain* after another, is ſo far from making that the cauſe of

of withdrawing from the *Trafficks* of the World, that he makes it a reason to Lanch further into it: *The more he hath the more he may.* He therefore reneweth his *Appetite*, bestirs himself more than ever, that he may have his share in the *Scramble*, while any thing is to be got: This is as if *Cumber*, not *Retirement*; and *Gain*, not *Content* were the Duty and Comfort of a Christian. Oh! that this thing were better consider'd! For by not being so observable nor obnoxious to the *Law*, as other Vices are, there is the more Danger for want of that *Check*. 'Tis plain, that most people strive not for *Subsistance*, but *Wealth*: Some there be, that love it strongly, and spend it liberally when they have got it: Though this be Sinful, yet more commendable, then *To love Money for Moneys sake*; That is one of the basest Passions, the Mind of Man can be captivated by, a perfect Lust; and a greater, and more soul-defiling one there is not in the *Catalogue* of *Concupiscence*: which consider'd, should quicken people into a serious Examination, how far this Temptation of the *Love of Money* hath entred

tred them; and the rather, because the steps it maketh into the mind, are almost insensible, which makes the Danger greater. *Thousands* think themselves unconcern'd in the Caution, that yet are perfectly *Guilty* of the Evil: How can it be otherwise? when those that have, from a *Low Condition*, acquired *Thousands*, Labour yet to advance those *Thousands*, and that with the same *Care* and *Contrivance*, by which they got them. Is this to live *comfortably*, or to be *Rich?* Do we not see how *Early they rise*; *how late they go to bed?* How full of the *Change*, the *Shop*, the *Ware-house*, the *Custom-house*, of *Bills*, *Bonds*, *Charter-Parties*, &c. they are? running up and down, as if it were to Save the *Life* of a *Condemned Innocent*. An *insatiable Lust*, and in that ungrateful to God, as well as hurtful to Men, who giveth it them to use, and not to *Love*; that's the *Abuse*. And if this *Care*, *Contrivance* and *Industry*, and that continually, be not from the *Love* of *Money*, in those that have *ten times* more then they began with (and much more then they spend or need) I know not what Testimony Man can give of

of his Love to any thing.

§. 8. To Conclude, it is an *Enemy to Government in Magistrates*; for it tends to *Corruption*: Wherefore those that God ordained, were such as *Feared him, and hated Covetousness*. Next, it hurts *Society*, for old *Traders* keep the young ones poor; and the great reason why some have too little and so forced to drudge like *Slaves* to feed their Families, and keep their *Chin* above *Water* is, because *The Rich hold hard to be Richer, and covet more, which dryes up the little Streams of profit from smaller* Folks. There should be a *Standard*, both as to the *Quantity*, and *Time* of *Traffick*; and then the *Trade* of the *Master* to be shared amongst his *Servants* that deserve it: This were both to help the *Young*, to get their Lively hood, and to give the *Old* time to think of *leaving* this World *well*, in which they have been so busy, that they might obtain a share in the other, of which they have been so careless.

§. 9. There is yet another Mischief to *Government*; for *Covetousness* leads Man to abuse and defraud it, by *concealing* or *falsifying* the Goods they deal in:

in: as *Bringing in forbidden goods by ſtealth*; or *lawful goods, ſo as to avoid the payment of Dues:* or *owning the goods of Enemies for Gain*; or that they are *not well made, or full Meaſure:* with abundance of that ſort of *Deceit.*

§. 10. But *Covetouſneſs* has cauſed deſtructive *Feuds* in Families; For *Eſtates* falling into the hands of thoſe, whoſe *Avarice* has put them upon drawing greater *Profit* to themſelves, than was conſiſtant with *Juſtice*, has given Birth to much trouble, and cauſed great *Oppreſſion:* It too often falling out, that ſuch *Executors* have kept the right *Owners* out of Poſſeſſion with the *Money* they ſhould pay them.

§. 11. But this is not all, for *Covetouſneſs betrays Friendſhip*: A *bribe* cannot be better placed to do an *ill thing*, or undo a *good Man.* Nay, it is a *Murderer* too often both of *Soul* and *Body*: Of the *Soul*, becauſe it kills that *Life* it ſhould have in *God*; where *Money* maſters the *Mind*, it extinguiſhes all Love to better things of the *Body:* For it will *kill* for *Money*, by *Aſſaſſinations*, *falſe Witneſs*, &c. I ſhall end this head of *Covetouſneſs*, with the Sin and doom of two *Covetous Men*, *Judas* and *Elimas* the Sorcerer.

Judas's Religion fell in *Thorny Ground*; *Love* of *Money* choaked him. *Pride* and *Anger* in the *Jews* endeavour'd to *Murder* Christ; but till *Covetousness* set her hand to effect it, they were all at a Loss: They found, *Judas* had the *Bagg*, and probably lov'd *Money*; they would try him, and did. The Prize was set, and *Judas betrays* his *Master*, his *Lord* (that never did him wrong) into the hands of his *most cruel Adversaries*. But to do him right, he returned the *Money*; and to be *revenged* of himself was his own *Hang-man*: A *wicked Act*, *a wicked End*. Come on, you *Covetous*, what say you now to *Brother Judas*? was he not an *Ill Man*? did he not very *Wickedly*? Yes, yes: Would you have done so? No, no; *By no means*. Very well; but so said those of *Stoning the Prophets*, that yet *Crucified the beloved Son of God*. Rub your Eyes well, for the dust is got into them; and carefully read in your own Consciences, and see, if out of *love* to *money* you have not *betray'd* the *Just One* in your selves, and so are *Brethren* with *Judas* in *Iniquity*. I speak for God against an *Idol*; Bear with me: Have you not resisted, yea quenched many times the *Spirit* of Christ in your worldly pursuit after

after your beloved *Wealth? Examine your selves, try your selves; know you not your own selves, that if Christ dwell not,* and rule not, and be not above all beloved *in you, you are Reprobates,* in an undone condition? 2 Cor. 13.

§. 12. The other *Covetous Man* is Elimas the *Sorcerer,* a Believer too; but his *Faith* could not go deep for *Covetousness:* He would have driven a *Bargain* with *Peter; So much Money* for *so much Holy Ghost,* that he might *sell* it again, and makes a good *Trade* of it; corruptly measuring *Peter* by himself, as if he had only had a better *Knack* of *Couzening* the People, than himself, who had set up in *Samaria* for the *Great Power* of *God,* before the *Power* of *God* in *Philip* and *Peter* undeceived the People. But what was *Peter's* Answer and Judgment? *Thy Money* (sayes he) *perish with thee, thou hast neither Part nor Lot in this matter: thou art in the Gall of bitterness, and in the bond of Iniquity:* A dismal Sentence. Besides, it tends to *Luxury,* & rises often out of it: for from *having much,* they *spend much,* & so becoming *poor* by *Luxury* they are *Covetous* to get to spend more; which *Temperance* would prevent. For if Men would not, or could not (by good Laws well Executed) be so Lavish in their Acts 8.

Tables, Houses, Furniture, Apparel and *Gaming*, there would be no such Temptation to *Covet* earnestly, after what they could not use; For it is but here and there a *Miser*, that loves *Money* for *Money's* sake:——

§. 13. Which leads to the last and basest part of *Covetousness*, which is yet the most sordid, to wit, *Hording up or keeping Money unprofitably to others and themselves*
Prov. 17. *too.* This is *Solomon's Miser, that is rich and hath nothing:* A great Sin in the sight of God. He complain'd of such, as had
Isa 3 14, 15 *Stor'd up the labours of the Poor in their houses*; he calls it *their spoils*, and that it is *A grinding of the poor, because they see it not*
Psal. 41 1. *again:* But he *blesseth* those that consider
Deut. 15. 7. the *Poor*; and commandeth every one, *To open freely to his Brother that is in need*; not only he that is *spiritually*, but *naturally* so; and not to with-hold his *gift* from the *poor*. The *Apostle* chargeth *Timothy* in
1 Tim 6 the sight of God, and before Jesus Christ, *That he fail not to charge them that are* Rich *in this World, that they trust not in their uncertain* Riches, *but in the living God, who giveth liberally; & that they do good with them, that they may be* Rich *in good works. Riches* are apt to corrupt; and that which keeps them

them sweet and best, is *Charity*: He that uses them not, gets them not for the end they are given; but loves them for themselves, not their service. The *Avaricious* is *Poor* in his *Wealth*. He *wants*, for fear of *spending*; and encreases his *fear* with his *hope*, which is *Gain*; and so *tortures* himself with his *Pleasure*: The most like to the man that *hid his talent in a napkin*, of all others; for this Man's *Talents* are hid in his *bags*, out of sight, in *Vaults*, *under boards*, *behind Wainscots*, *else upon Bonds & Mortgages*, *growing*, but *under ground*; for it doth good to none.

§. 14 This *Covetous Man* is a *Monster* in nature; for he has no *Bowels*, and is like the *Poles*, always *cold*: An *Enemy* to the *State*, for he *spirits* their *Money* away: A *disease* to the *Body politick*, for he obstructs the *Circulation* of the *Blood*, and ought to be removed by a *Purge* of the *Law*: For these are *Vices* at heart, that *destroy* by whole-sale. The *Covetous*, he hates all useful *Arts* & *Sciences* as vain, lest they should cost him somthing the learning: Wherefore, *Ingenuity* has no more place in his *mind*, than in his *pocket*. He lets *Houses* fall, and *High-ways* poch to prevent the charge of *Repairs*: And for

his ſpare *Diet*, plain *Cloaths*, and mean *Furniture*, he would place them to the account of *Abſtinence*. O Monſter of a Man! that can *Take up the Croſs for Covetouſneſs, and not for Chriſt!*

§. 15. But he pretends Negatively to ſome *Religion* too; for he alwayes rails at *Prodigality*, the better to cover his *Avarice*. If you would beſtow a *Box* of *Spicknard* on a good Man's *Head*, to ſave *Money* and ſhew Righteous, he tells you of the *Poor*: But if the *Poor* come, he excuſes his *want* of *Charity* with the *unworthyneſs* of the Object, or the *cauſes* of his *poverty*, or that he can beſtow his *Money* upon thoſe that *deſerve* it better; who rarely opens his *purſe* till *Quarter-day*, for fear of loſing it.

§. 16. But he is more *miſerable* than the *pooreſt?* For *he enjoys not what he yet fears to loſe*; They fear not what they don't enjoy. Thus is he *poor* by over-valuing his *wealth*; but he is *wretched*, that hungers with *Money* in his *Pocket* in a *Cooks-ſhop*: Yet having made a *God* of his *Gold*, who knows but he thinks it unnatural to *eat* what he *worſhips?*

§. 17 But which aggravates this Sin, I have my ſelf once known ſome, that to get

get *Money*, have wearied themselves into the *Grave*, and to be true to their Principle, when *Sick*, would not spare a *Fee* to a *Doctor*, to help the *Slave* to *live*; *and so dyed to save charges*: A constancy, that canonises them *Martyrs* for *Money*.

§. 18. But now let us see, what Instances the Scripture will give us in *reproof* of these sordid *hoarders* and *hiders* of *Money*. A good-like *Young-Man* came to *Christ*, and enquired the *Way to Eternal Life*: Christ told him, *He knew the Commandments*: he reply'd, *He had kept them from his youth* (it seems he was no loose person, and indeed such are not so, to save charges) *And yet lackest thou one thing*, (saith Christ) *Sell all, distribute it to the Poor, and thou shalt have Treasure in Heaven, and come and follow me.* It seems Christ pincht him in the sore place; he hit the mark, and struck him to the Heart, that knew his Heart: By this He tryed, how well he had kept the *Commandments*, *To love God above all.* 'Tis said, *The Young-man was very sorrowful, and went his way*: and the Reason which is given, is, *That he was very Rich* The *Tides* met, *Money* and *Eternal Life*; contrary Desires: but which prevail'd? Alas! *his Riches.* Luke 18.

But

But what said Christ to this? *How hardly shall they that have* Riches, *enter into the Kingdom of God?* He adds, *It is easier for a* Camel *to go thorow a Needle's Eye, than for a* Rich Man *to enter into the Kingdom of Heaven:* That is, such a *Rich man*, to wit, a *Covetous Rich man*, to whom it's hard to do good with what he has; 'Tis more than an ordinary Miracle. O! Who then would be *Rich* and *Covetous?* 'Twas upon these *Rich men*, that Christ pronounced his *Woe*, saying, *Woe unto you that are* Rich, *for ye have received your consolation here:* What! None in the Heavens? No, unless you become willing to be *poor men.*

§. 19. The other Instance is a very
Acts 5. dismal one too: 'Tis that of *Ananias* and *Sapphira.* In the begining of Apostolical times it was customary for those who received the *Word* of *Life*, to bring what *substance* they had, and lay it at the *Apostles* Feet: Of these *Joses*, Sirnamed, *Barnabas*, was exemplary. Among the rest *Ananias* and his Wife *Sapphira*, confessing to the Truth, sold their *possession*, but *Covetously* reserved some of the *Purchase-Money* from the *common Purse* to themselves; and brought a *part* for the *whole*, and

and *laid it at the Apoſtles feet.* But *Peter*, a plain and a bold Man, in the Majeſty of the Spirit ſaid, *Ananias, why hath Satan filled thine Heart to lye to the Holy Goſt, and to keep back part of the Price of the Land? whilſt it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? Thou haſt not lyed unto Men, but unto God.* But what followed this *Covetouſneſs* and *Hypocriſy* of *Ananias?* Why, *Ananias* hearing theſe words, *He fell down and gave up the Ghoſt.* The like befel his *Wife*, being *privy* to the *deceit* their *Avarice* had led them to: And it is ſaid, that *great fear came upon all the Church, and thoſe that heard of theſe things:* And alſo ſhould on thoſe that now *read* them. For if this Judgment was ſhewn and recorded, that we ſhould beware of the like Evils; what will become of thoſe, that under the profeſſion of *Chriſtianity* (a Religion that teaches men to live looſe of the world, and to yield up all to the Will & Service of Chriſt and his Kingdom) not only *Retain a part*, but *All, and cannot part with the leaſt thing for Chriſt's ſake.* I beſeech God to encline the Hearts of my *Readers* to weigh theſe things! This had not befallen *Ananias* and *Sapphira* if they had acted as in God's preſence

presence with that *entire Love, Truth* and *Sincerity*, that became them. O that People would use the *Light* that Christ has given them to search and see, how far they are under the *power* of this *Iniquity!* For would they but watch against the *love of the world*, and be less in bondage to the things that are seen, which are temporal, they would begin to *set their hearts on things above, that are of an eternal nature:* Their *Life would be hid with Christ in God, out of the reach of all the uncertainties of Time, & troubles and changes of Mortality.* Nay, if People would but consider, how hardly *Riches* are got, how *uncertainly* they are kept, the *envy* they bring, that they can neither make a man *Wise*, nor cure *Diseases*, nor add to *Life*, much less give *peace* in *death*, No, nor hardly yield any solid benefit above *food* and *rayment* (which may be had without them) and that if there be any use for them, 'tis *to relieve others in distress:* And so we are but *Stewards* of the plentiful Providences of God, and consequently accountable for our *Stewardship:* If (I say) these considerations had any room in our Minds, we should not thus *post to get*, nor *lock and hide to keep such a mean and impotent thing.* O that the *Cross of Christ* (which is the *spirit and power of God in man*) might have more place in

in the Soul, that it might crucifie us more and more to the world, and the world to us; that like the *days* of *Paradise*, the *Earth might again be the Foot-stool, and the Treasure of the Earth a servant, and not a God to Man!* —— Many have writ against this *Vice*, three I will mention.

§. 20. *William Tyndal, that* worthy Apostle of the English Reformation, has an entire Discourse, to which I refer the *Reader*, Entituled, *The Parable of the wicked Mammon.* The next is——

§. 21. *Peter Charron* (a famous *French-man*, and in Particular, for the Book he wrote of *Wisdom*) hath a Chapter against *Covetousness*, part of which take as followeth: *To love and affect* Riches *is* Covetousness: *not only the* Love *and* Affection *but also every* over-curious *care and industry about* Riches, *yea, their* Dispensions *themselves and liberty, with Art and too much Attention procured, have a scent of* Covetousness; *for they are not worthy an earnest care and attention. The desire of Goods, and the pleasure we take in possessing of them, is grounded only upon Opinion: The immoderate* desire *to get Riches it is a* Gangreen *in our Soul, which with a venomous* heat *consumeth our natural Affections, to the end it might fill us with virulent Humors. So soon as it is lodged in our Hearts,*

Hearts, all honeſt and natural affection, which we owe either to our Parents, *or* Friends, *or our* Selves, *vaniſheth away: All the reſt, in reſpect of our* profit *ſeemeth nothing; yea, we forget in the end, and condemn our ſelves, our Bodyes, our Minds for this tranſitory* Trash, *and as our proverb is,* We ſell our Houſe to get us Hay. *Covetouſneſs is the vile and baſe Paſſion of vulgar* Fools, *who account* Riches *the principal good of a Man, and fear Poverty, as the greateſt evil; and not contenting themſelves with* neceſſary Means, *which are forbidden no man, weigh that is good in a* Gold-Smiths Ballance, *where Nature hath taught us, to meaſure it by the Ell of Neceſſity. For, what greater* folly *can there be, than to adore that which Nature it ſelf hath put under our feet, and hidden in the Bowels of the Earth, as unworthy to be ſeen, yea, rather to be contemned and trampled under foot? This is that, which the Sin of man hath only torn out of the Entrails of the Earth, and brought unto light to kill himſelf. We dig out the bowels of the Earth, and bring to light thoſe things, for which we would fight: We are not aſhamed to eſteem thoſe things moſt* highly, *which are in the* loweſt *in nether-moſt parts of the Earth. Nature ſeemeth even in the firſt birth of Gold, and womb from whence it proceedeth, after a ſort to have preſaged the* Miſery *of thoſe that*

in love with it; for it hath ſo order'd the
atter, that in thoſe Countries where it groweth,
re groweth with it neither graſs nor plant, nor
ar thing that is worth any thing: as giving
o underſtand thereby, that in thoſe minds,
ere the deſire of this Metal groweth, there
annot remain ſo much as a ſpark of true Honour
nd Virtue. For what thing can be more baſe,
an for a man to degrade, and to make himſelf
Servant and a Slave to that which ſhould be
ubject unto him? Riches ſerve wiſe men, but
ommand a fool; for a covetous man ſerveth
e Riches, not they him: And he is ſaid to have
oods, as he hath a feaver, which holdeth and
yrannizeth over a man, not he over it. What
hing more vile, than to love that which is
ot good, neither can make a good man? Yea,
e common, and in the poſſeſſion of the moſt wick-
d of the World; which many times pervert good
anners, but never amend them? without
hich ſo many wiſe men have made themſelves
appy, and by which ſo many wicked men have
ome to a wicked end. To be brief; what thing
ore miſerable, than to bind the living unto
e dead, as Mezentius did, to the end their
Death might be languiſhing, and the more cruel,
o tye the Spirit to the Excrement and Scum of
e Earth; to pierce through his own Soul with
thouſand Torments, which this amorous Paſ-

ſion

sion of Riches *brings with it*; *and to entangle himself with the ties and cords of this malignant thing, as the* Scripture *calls them, which doth likewise term them* Thorns *and* Thieves, *which* steal away the heart of man, Snares of the Devil, Idolatry, *and the* Root *of all* Evil. *And truly, he that shall see the Catalogue of those Envies and Molestations, which* Riches *ingender into the heart of man, as their proper Thunder-bolt and Lightning, they would be more hated than they are now loved.* Poverty *wants many things, but* Covetousness *all: A* Covetous *man is good to none, and worse to himself.* Thus much of *Charron*, a wise and great man: My next Testimony is yielded by an Author not unlikely to *take* with some sort of People.

§. 22. *Abraham Cowley* (a witty and ingenious man) yieldeth us the other Testimony; of *Avarice* he writeth thus: *There are two sorts of* Avarice; *the one is but a Bastard-kind, and that is the Rapacious Appetite of* Gain; *not for its own sake, but for the pleasure of refunding it immediately through the Channels of* Pride *and* Luxury. *The other is the true kind, and properly so called, which is a restless and unsatiable desire of* Riches *not for any further end or use, but only to hoard and preserve, and perpetually encrease them.*

The

The Covetous man *of the* firſt *kind, is like a greedy* Oſtrich, *which devoureth any* Metal; *but it is with an intent to feed upon it, and in effect it maketh a ſhift to digeſt and excern it. The* ſecond *is like the fooliſh* Chough, *which loveth to ſteal* Money, *only to hide it. The* firſt *doth much harm to Mankind, and a little good to ſome few: The* ſecond *doth good to none, no, not to himſelf. The* firſt *can make no* excuſe *to God, or Angels, or rational Men for his Actions: The* ſecond *can give no* Reaſon *or* Colour, *not to the* Devil *himſelf for what he doth: He is a* Slave *to* Mammon *without Wages. The* firſt *maketh a ſhift to be beloved*; *ay, and envied too by ſome People: The* ſecond *is the univerſal Object of hatred and contempt. There is no Vice hath been ſo peltred with good Sentences, and eſpecially by the Poets, who have purſued it with* Storys, *and* Fables, *and* Allegories, *and* Alluſions, *and moved (as we ſay) every Stone to fling at it; among all which I do not remember a more fine Correction, than that which was given it by one Line of* Ovid's:

Deſunt Luxuriæ multa, Avaritiæ omnia.

Which is, *Much is wanting to* Luxury, *All to* Avarice. *To which ſaying I have a mind to add one Member, and render it thus: Poverty* wants ſome, *Luxury* Many, *Avarice* All things. *Some body ſaith of a Virtuous and Wiſe man, that* having

having Nothing, he hath All: *This is just his* Antipode, *who* having all things, *yet* hath nothing.

And Oh! what Man's Condition can be worse
Than this, whom *Plenty* starves and *Blessings* curse?
The *Beggars* but a *Common Fate* deplore;
The *Rich-poor* Man's Emphatically *Poor.*

I wonder how it cometh to pass, that there hath never been any Law *made against him* (against him *do I say?*) *I mean* for him) *as there are publick Provisions made for all other* Madmen: *It is very reasonable, that the* KING *should appoint some Persons to manage his* Estate, *during his Life (for his* Heirs *commonly need not that Care) and out of it to make it their business to see that he should not want* Alimony *befitting his Condition, which he could never get out of his own* cruel Fingers. *We relieve idle* Vagrants *and counterfeit* Beggars, *but have no care at all of these really* Poor men, *who are (methinks) to be respectfully treated in regard of their Quality. I might be endless against them; but I am almost choakt with the superabundance of the Matter: Too much* Plenty *impoverisheth me, as it doth them.* Thus much against *Avarice*, that *Moth* of the *Soul*, and *Canker* of the *Mind.*

CHAP.

CHAP. XIV.

§. 1. Luxury, *What it is, and the mischief of it to* Mankind: *An Enemy to the Cross of Christ.* §. 2. *Of* Luxury *in* Diet, *how unlike Christ, and contrary to Scripture.* §. 3. *The Mischief it does to the Bodies, as well as Minds of People.* §. 4. *Of* Luxury *in the Excess of* Apparel, *and of* Recreations; *that* Sin *brought the* first Coat; *People not to be proud of the badge of their Misery.* §. 5. *The* Recreations *of the times Enemies to Virtue; they rise through Degeneracy.* § 6. *The end of* Clothes *allowable; the Abuse reprehended.* §. 7. *The chiefest* Recreations *of good men of Old was, to serve God and do good to Mankind, follow honest Vocations, not vain Sports and Pastimes.* §. 8. *The* Heathens *knew and did better things: The Sobriety of* Infidels *above* Christians. §. 9. Luxury *condemned in the case of* Dives. §. 10. *The Doctrine of the Scripture positively against a Voluptuous Life.*

§. 1. I Am now come to the other Extream, and that is LUXURY, which is, *An Excessive Indulgence of* Self *in Ease and Pleasure.* This is the last great Impiety struck at in this Discourse of the holy *Cross* of *Christ*, which indeed is much of the subject of its Mortifying Virtue and Power; a Disease as Epidemical, as Killing: It creeps into all Stations and Ranks of men; the *Poorest* often exceeding their Ability to indulge their Appetite; and the *Rich* frequently wallowing in those things, that please the Lusts of their Eye and Flesh: as regardless of the severe *discipline* of Jesus, whom they call *Saviour*, as if *Luxury*, and not the *Cross*, were the ordained Way to Heaven. *What shall we eat? What shall we drink? And what shall we put on?* Once the care of *Luxurious Heathens*, is now the *Practice*, and (which is worse) the *Study* of pretended Christians: But let such be ashamed, and Repent, remembring, that *Jesus* did not Reproach the *Gentiles* for those things, to indulge his Followers in them. *Sumptuous Apparel, Rich Ungents, Delicate Wafers, Stately Furniture, Costly Cookery*, and such

such Diversions as *Balls*, *Masques*, *Musicks*, *Playes*, *Romances*, *&c.* which are the Delight and Entertainment of the Times, belong not to the *Holy Path*, that Jesus and his true Disciples and Followers trod to Glory; No: *Through much Tribulation* (says none of the least of them) *must we enter into the Kingdom of God.* I do earnestly beseech the *Gay* and *Luxurious*, into whose hands this *Discourse* shall be directed, to consider well the *Reasons* and *Examples* here advanced against their Way of living; if haply they may come to see, how remote it is from true *Christianity*, and how dangerous to their Eternal Peace. God Almighty by his Grace soften their Hearts to Instruction, and shed abroad his tender Love in their Souls, that they may be overcome to Repentance, and to the Love of the holy Way of the *Cross* of Jesus, the blessed Redeemer of men.

§. 2. *Luxury* has many parts, and the first that is forbidden by the Self-denying Jesus, is the *Belly*: *Take no thought*, (says he to his Disciples) *saying, What shall we eat, or what shall we drink?*——*for after these things do the* Gentiles *seek:*

That is, "The Uncircumcised, the *Hea-*
"*then*, such as live without the true God;
"and make a *God* of their *Belly*, whose
"care is to please their Appetite more
"than to seek God and his Kingdom:
"You must not do so, but *seek you first*
"*the Kingdom of God, and his Righteous-*
"*ness, and all other things shall be added*:
"That which is convenient for you, will
"follow; let every thing have its time
"and order. This carries a serious *Reprehension* to the *Luxurious Eater* and *Drinker*, who is taken up with an excessive Care of his *Palate* and *Belly*, what he shall *Eat*, and what he shall *Drink*; often at a loss what to have next: and therefore has an *Officer* to *invent*, and a *Cook* to *dress*, *disguise* and *drown* the *Species*, that it may *cheat the Eye*, *look New* and *Strange*; and all to excite an Appetite. To be sure, there is great *Variety*, and that *curious* and *costly*; the *Sawce*, it may be dearer than the *Meat*: And so full is he fed, that without it he can scarce find out a Stomach; which is to *force* an *Hunger*, rather than to satisfie it——And as he *Eats*, he *Drinks*, rarely for *Thirst*, but *Pleasure*, to please his Palate. For that purpose he will have

divers

divers Sorts, and he must *taste* them all: *One*, however good, is dull and tiresom; *Variety* is more delightful than the *Best*; and therefore the whole World is little enough to fill his *Cellar*: But were he Temperate in his proportions, his *Variety* might be imputed rather to *Curiosity*, than *Luxury*. But what the *Temperate man* uses as *Cordial*, He drinks by *full Draughts*, till enflam'd by Excess, he is fitted to be an *Instrument* of *Mischief*, if not to others, always to himself; whom perhaps at last he knows not: For such *Brutality* are some come to, they will *Sip* themselves out of their own knowledge——This is the Lust of the *Flesh*, that is *not of the Father*, but of the *World*: for upon this comes in the *Musick* and the *Dance*, the *Mirth* and the *Laughter*, which is *Madness*, that the *Noise* of *one Pleasure* may *drownd* the *Iniquity* of *another*; fearing to think & reflect upon his *actions*, lest his own heart should deal too plainly with him: Thus the *Luxurious* live; *They forget God, they regard not the Afflicted.* O that the Sons and Daughters of men would consider their *Wantonness* and their Iniquity in these things! how ill do they requite

the goodness of God in the *use* and *abuse* of the *Plenty* he yields! how *Cruel* they are to his Creatures! how *Lavish* to their *Lives* and *Virtue*! how Thankless for them! forgetting the *Giver* and abusing the *Gift* by their *Lusts*! *despising Counsel, and casting Instruction behind them*, they loose *Tenderness*, and forget *Duty*; swallowed up of *Voluptuousness*, adding one Excess to another! For God rebuked this Sin in the *Jews* by the Prophet *Amos*: *Ye that put far away the Evil Day, and cause the seat of Violence to come near; that lie upon Beds of Ivory, and stretch themselves upon the Couches, and eat the Lambs out of the Flock, and the Calves out of the Stall; that chaunt to the sound of the Viol, and invent to themselves* Instruments of Musick, *like* David; *that drink* Wine *in* Bowls, *and anoint themselves with the chief Oyntment*: *But they are not grieved for the Affliction of* Joseph.—These, it seems, were the *Vices* of the *Jews*, under all their pretence to *Religion*; and these are the great parts of *Luxury* struck at in this Discourse. *Dives*, with all his *Sumptuous fare*, went to *Hell*; and the Apostle pronounces heavy *Woes* upon those *whose God is their Belly*; for such *glory in their*

Amos 6. 3, 4, 5, 6.

their Shame. Chriſt places theſe things to the *Courts* of *Worldly Kings*, not his Kingdom, making them unſeemly in his *Followers*: His *Feaſt* therefore (which was his Miracle) to the Multitude, was plain and ſimple; enough, but without Curioſity, or the *Arts* of *Cookery*: and it went down well, for they were *Hungry*, the beſt & fitteſt time to eat at. And the Apoſtle in his directions to his much beloved *Timothy*, debaſes the Lovers of Worldly *Fulneſs*; adviſing him to *Godlineſs* and *Content*, as the chiefeſt gain; adding, *And having Food and Rayment, let us therewith be Content.* Behold the Abſtemious, and moſt contented Life of thoſe Royal Pilgrims, the Sons of Heaven, and Immortal Offſpring of the great Power of God! They were in *Faſts* and *Perils* often, and ate what was ſet before them; but in all Conditions learned to be *Contented*: O bleſſed men! O bleſſed Spirits! let my Soul dwell with yours forever.

§. 3. But the *Diſeaſes* that *Luxury* begets and nouriſhes, makes it an Enemy to Mankind; for beſides the Miſchief it brings to the *Souls* of People, it undermines *Health*, and ſhortens the *Life* of

Man. For it gives but *ill Nouriſhment*, and ſo leaves and feeds *Corrupt Humours*, whereby the Body becomes *Rank* and *Foul*, *Lazy* and *Scorbutick*; unfit for Exerciſe, and more for honeſt Labour. The Spirits being thus loaded with *Ill Fleſh*, and the Mind effeminated, a man is made Unactive, and ſo Unuſeful in Civil Society. Theſe are the *Burdens* of the World, *Devourers* of good things, *Self-lovers*, and ſo *Forgetters* of *God*: But (which is ſad, and yet juſt) the end of thoſe that forget God is *to be turned into Hell*.

§. 4. But there is another part of *Luxury*, which has great place with vain Man and Woman, and that is the *Gorgeouſneſs of Apparel*, one of the Fooliſheſt (becauſe moſt Coſtly and Unprofitable) Exceſs People can well be guilty of. We are taught by the Scriptures of Truth to believe, that *Sin* brought the
Gen. 3. 21. *firſt Coat*; and if conſent of Writers be of force, it was as well *without* as *within*: To thoſe that ſo believe, I direct my *Diſcourſe*, becauſe they I am ſure, are the generality. I ſay, if *Sin* brought the *firſt Coat*, poor *Adam*'s *Off-ſpring* have little reaſon to be *proud* or *curious* in their

their *Clothes*; for it ſeems, their Original was *Baſe*, and the *Finery* of them will neither make them Noble, nor man Innocent again. But doubtleſs bleſſed was that time, when *Innocence*, not *Ignorance*, freed our firſt Parents from ſuch ſhifts; they were then *Naked*, and knew no *Shame*, but *Sin* made them aſhamed to be longer *Naked*. Since therefore *Guilt* brought *Shame*, & *Shame* an *Apron* and a *Coat*, how low are they fallen, that *glory* in their *ſhame*, that are *proud* of their *Fall*; for ſo they are, that uſe *Care* and *Coſt* to trim & ſet off the very *Badge* and *Livery* of that lamentable *Lapſe*. It is all one, as for a man that had loſt his *Noſe* by a *Scandalous Diſtemper*, to take pains to ſet out a *falſe* one, in ſuch ſhape and ſplendor, as ſhould give but the greater occaſion for all to gaze upon him, as if he would tell them, he had loſt his *Noſe*, for fear they ſhould think he had not. But would a wiſe man be in love with ſuch a *falſe Noſe*, however finely made? Surely no: And ſhall People that call themſelves *Chriſtians*, ſhew ſo much love for *Clothes*, as to neglect *Innocence* the *firſt Clothing*? Doth it not ſhew, what coſt of Time and Money People are at, to ſet off their

Shame,

Shame with the greatest shew of *Folly*? Is it not to delight in the effect of that Cause, for which they rather should lament? If a *Thief* were to wear *Chains* all his Life, would their being *Gold*, and well made, abate his Infamy? To be sure, his being choice of them, would encrease it. Why, this is the very case of the vain *Fashion-mongers* of this shameless Age; yet will they be *Christians*, *Judges* in *Religion*, *Saints*, what not? O miserable state indeed! to be so blinded by the *Lust of the Eye*, *the Lust of the Flesh*, *and Pride of Life*, as to call shame *Decency*, and to be curious and expensive about that, which should be their Humiliation. And not only are they grown in love with these Vanities, and thereby express how wide they are from Primitive Innocence; but its Notorious how many *Fashions* have been and are invented on purpose to excite to *Lust*; which still puts them at greater distance from that harmless state, and enslaves their Minds to shameful Concupiscence.

§. 5. Nor is it otherwise with *Recreations* (as they call them) for these are *nearly* joyned. Man was made a *Noble*, *Rational*, *Grave Creature*; his *Pleasure* stood

stood in his *Duty*, and his *Duty* in *Obeying God*, which was to *Love*, *Fear*, *Adore* and *serve him*; and in using the Creation with true Temperance and godly Indifference. His *Happiness* was in his Communion with God; his *Error* was to leave that Conversation, and let his Eyes abroad to gaze on Transitory things. If the *Recreations* of the Age were as pleasant and necessary, as they are said and made to be, *Unhappy* then would *Adam* and *Eve* have been, that never knew them: But had they never fallen, & the World been tainted by the Folly and ill Example, perhaps men had never known the necessity or use of many of these things. *Sin* gave them Birth, as it did the other; they were afraid of the Presence of the Lord, which was the joy of their Innocency; when they had *sinned*, then their Minds wandered, sought other *Pleasures*, and began to forget God, as he complained afterwards by the Prophet *Amos*: (as before expresst) *They put far away the Evil Day: They eat the fat of the Flock: They drink Wine in Bowls: They anoint themselves with the chief Perfumes: They stretch themselves upon Beds of Ivory: They chaunt to the sound of the Viol, & invent* Amos 6. 3, 4, 5, 6.

unto

unto themselves Instruments of Musick, like David, *not heeding or remembring the Afflictions and Captivity of poor* Joseph; him they wickedly sold; *Innocency* quite banished, and *Shame* soon began to grow a *Custom*, till they were grown *Shameless* in the Imitation. And truly, its now not less a shame to approach primitive *Innocence* by modest *Plainness*, than it was matter of shame to *Adam*, that he lost it, and became forced to tack *Fig-leaves* for a covering. Wherefore in vain do Men and Women *deck* themselves with *specious pretenses* to Religion, and flatter their miserable Souls with the fair Titles of *Christian*, *Innocent*, *Good*, *Virtuous*, and the like, whilst this Vanity and Folly reigns. Wherefore, to you all from the Eternal God I am bound to declare, *You mock him that will not be mocked, and deceive your selves*; such intemperance must be denyed, and you must know your selves changed, and more nearly approached to primitive Purity, before you can be entituled to what you do but now usurp; *for none but those who are led by the Spirit of God, are the Children of God*, which guides into all Temperance and Meekness.

Rom. 4. 18. Gal. 5. 22, 23, 24, 25.

§. 6.

§. 6. But the *Chriſtian World* (as it would be called) is juſtly reprovable, becauſe the very end of the firſt Inſtitution of *Apparel* is groſly perverted. The utmoſt Service that *Clothes* originally were deſigned for, when *Sin* had ſtript them of their native Innocence, was (as hath been ſaid) *To cover their ſhame*, therefore Plain and Modeſt: Next, *To fence out Cold*, therefore Subſtantial: Laſtly, *To ſhew Sexes*, therefore Diſtinguiſhing. So that then *Neceſſity* provoked to *Clothing*, now *Pride* and *vain Curioſity*; In former times ſome *Benefit* obliged, but now *Wantonneſs* and *Pleaſure*: They minded them for *Covering*, but now that's the leaſt part; Their greedy Eyes muſt be provided with Gawdy Superfluities, *as if they made their Clothes for Trimming, to be* ſeen *rather than* worn; *only for the ſake of other Curioſities that muſt be tacked upon them, although they neither cover Shame, fence from Cold, nor diſtinguiſh Sexes; but ſignally diſplay their Wanton, Fantaſtick, Full-fed Minds, that have them.*

§. 7. Then the beſt *Recreations* was to ſerve God, be juſt, follow their Vocations, mind their Flocks, do good, exerciſe

exercise their Bodies in such Practice as might be suitable to Gravity, Temperance and Virtue; but now that word is extended to almost every Folly, that carries any Mark above open and scandalous Filth (detested of the very Actors, when they have done it.) *So much are men degenerated from* Adam *in his Disobedience*; so much more confident and artificial are they grown in all Impieties; yea, their Minds through Custom are become so very insensible of the Inconveniency that attends the like Follies, that what was once meer Necessity, a badge of Shame, at best, but a Remedy, is now the *Delight*, *Pleasure* and *Recreation* of the Age. How Ignoble is it! how Ignominous and Unworthy of a reasonable Creature! *That which is endued with Understanding, fit to contemplate Immortality, and made a Companion (if not Superior) to Angels, should mind a little Dust, a few shameful Raggs, Inventions of meer* Pride *and* Luxury; *Toyes, so Apish and Fantastick, Entertainments so Dull and Earthy, that a* Rattle, *a* Baby, *a* Hobby-horse, *a* Top *are by no means so foolish in a simple Child, nor unworthy of his Thoughts, as that such like Inventions should*

ſhould exerciſe the noble Mind of Man and Image of the great Creator of Heaven and Earth.

§. 8. This the very *Heathens* of old had ſo clear a Proſpect of, that they deteſted all ſuch Vanity, looking upon ſuch *Curioſity* of *Apparel*, and that variety of *Recreations* now in voge and eſteem with falſe Chriſtians, to be deſtructive of *good Manners*, in that it more eaſily ſtole away the Minds of People from Sobriety to *Wantonneſs*, *Idleneſs*, *Effeminacy*, and made them only Companions for the *Beaſt* that periſhes: Witneſs thoſe famous men, *Anaxagoras*, *Socrates*, *Plato*, *Ariſtides*, *Cato*, *Epictetus*, *&c.* who placed true *Honour* and *Satisfaction* in nothing below *Virtue* and *Immortality*. Nay, ſuch are the remains of *Innocence* among ſuch *Moors* and *Indians* to our times, that they not only T[illegible]ique in a ſimple poſture, but if a Chriſtian (though he muſt be an odd one) fling out a *filthy word*, its cuſtomary with them, by way of Moral, *to bring him Water to purge his Mouth*: How much do the like virtues and reaſonable Inſtances accuſe People profeſſing *Chriſtianity*, of groſs Folly and Intemperance?

O!

O! that Men and Women had the fear of God, and were so charitable to themselves, as to remember Whence they came, What they are doing, and to what they must return; that more Noble, more Virtuous, more Rational and Heavenly things may be the matters of their Pleasure and Entertainment! That they would be once perswaded to believe, how Inconsistent the *Folly*, *Vanity* and Conversation they are mostly exercised in, really are with the true Nobility of a reasonable Soul; and let that just Principle, which taught the *Heathens*, teach them, lest it be found more tolerable for *Heathens* than such *Christians* in the day of Account! For if their ruder Notions, and more imperfect Sense of things could yet discover so much Vanity; if their degree of *Light* condemned it, and they in obedience thereunto, dis-used it, doth not behove *Christians* much more? Christ came not to *extinguish*, no, but to *improve* that Knowledge; and they who think, they need do less now than before, had need to act better than they think. I conclude, That the *Fashions* and *Recreations* now in repute are very abusive of the end

end of mans Creation; and that the Inconveniences that attend them, as *Wantonness*, *Idleness*, *Prodigality*, *Pride*, *Lust*, *Respect of Persons* (witness a *Plume* of *Feathers*, or a *Lace-Coat* in a Country-Village, whatever be the man that wears them) with the like Fruits, are repugnant to the Duty, Reason and true Pleasure of man, and absolutely destructive of that *Wisdom*, *Knowledge*, *Manhood*, *Temperance*, *Industery*, which render Man truly Noble and Good.

§. 7. These things which have been hitherto condemn'd, have never been the Conversation nor Practice of the Holy Men & Women of old times, whom the Scriptures recommend for *holy Examples* worthy of Imitation. *Abraham*, *Isaac* and *Jacob* were *plain men* and Princes, as *Graziers are over their Families and their Flocks*; They were not solicitous of the Vanities so much lived in by the People of this Generation; for *in all things they pleased God by Faith*. The first *forsook his Fathers House*, *Kindred and Country*; a true Type or Figure of that *Self-denial* all must know, that would have *Abraham* to their Father: They must not think to live in those *Pleasures*, *Fa-* Gen. 12. 1. 5.

ſhions and *Cuſtoms* they are call'd to leave; no: but *part with all*, in hopes of the great recompence of Reward, *and that better Country, which is eternal in the Heavens.* The *Prophets* were generally *poor Mechanicks*; one a *Shepherd*, another an *Herds-man*, &c. they often cryed out upon the full fed, wanton *Iſraelites* to *Repent*, to *fear* and *dread* the Living God, to *forſake* the Sins and Vanities they liv'd in; but they never imitated them. *John Baptiſt*, the Meſſenger of the Lord, *who was ſanctified in his Mother's Womb*, preach'd his Embaſſie to the World in a *Coat* of *Camels Hair*, a rough and homely Garment; Nor can it be conceived that *Jeſus Chriſt* himſelf was much better Apparell'd, who according to the Fleſh, was of poor Deſcent, and in life of great plainneſs, inſomuch that it was uſual in a way of Deriſion to ſay, *Is not this* Jeſus *the Son of* Joſeph, *a Carpenter*? And this *Jeſus* tells his followers, That as for *ſoft Rayment*, *gorgeous Apparel* and *Delicacies*, *they were for King's Courts*; implying, That he and his followers were not to ſeek after thoſe things; but ſeems thereby to expreſs the great difference that

Amos 7. 14, 15

Luke 2.15. Mat. 3. 1, 2, 3, 4.

Mat. 13 55

Mark 6 3. Luke 7 25.

wa-

was betwixt the lovers of the *Faſhions* and *Cuſtoms* of the *World*, and thoſe whom he had choſen out of it. And he did not only come in that mean and deſpicable manner himſelf, that he might *ſtain the Pride of Fleſh*, but therein became *Exemplary* to his followers, what a ſelf-denying Life they muſt lead, if they would be his true Diſciples. Nay, he further leaves it with them in a *Parable*, to the end that it might make the deeper impreſſion, and that they might ſee how inconſiſtent a *pompous, Worldly-pleaſing Life* is with the Kingdom he came to eſtabliſh and call men to the poſſeſſion of. And that is the remarkable ſtory of *Dives*, who is repreſented, firſt, As a *Rich man*; next, as a *Voluptuous man, in his rich Apparel, his many Diſhes, and his Pack of Dogs:* And lastly, as an *Uncharitable man, or one who was more concerned how to pleaſe the Luſt of the Eye, the Luſt of the Fleſh, and the Pride of Life, and fare ſumptuouſly every day, than to take compaſſion of poor* Lazarus *at his Gate*: *No, his Dogs were more pitiful and kind than he.* But what was the Doom of this Jolly man, this great *Dives*? We read, it was *Ever-*

lasting Torments but that of *Lazarus*, *Eternal Joy* with *Abraham*, *Isaac* and *Jacob* in the Kingdom of God. In short; *Lazarus* was a good man, the other a great man: The one Poor and Temperate, the other Rich and Luxurious; there are too many of them alive; *'Twere well, if his doom might awaken them to Repentance.*

§. 8. Nor were the *Apostles*, the immediate Messengers of the Lord Jesus Christ, other then poor men, one a *Fisher-man*, another a *Tent-maker*; and he that was of the greatest (though perhaps not the best) Imployment, was a *Custon-gatherer*. So that 'tis very unlikely, that any of them were followers of the *Fashions* of the World; nay, they were so far from it, that, as became the followers of Christ, they liv'd *poor, afflicted, self-denying Lives, bidding the Churches to walk as they had them for Examples.* And to shut up this particular, they gave this pathetical account of the Holy Women in former times, as an Example of *Godly Temperance*, namely, That first they did abstain from *Gold, Silver, breaded Hair, fine Apparel, or such like*; and next, *that their Adornment was a meek and quiet Spirit*

Mat 4 18. Mat 9. 9. Acts 18. 12, 3.

John 13. 5. 1 Cor. 4 9, 10, 11, 12, 13, 14.

Phil. 3. 17. 1 Pet. 2. 21. James 5. 10.

Spirit, and the hidden man of the Heart, which are of great price with the Lord; Affirming, *That such as live in Pleasure, are dead whilst they live*; for *that the Cares and Pleasures of this Life choak and destroy the Seed of the Kingdom, and quite hinder all progress in the hidden and divine Life.* Wherefore we find, that the Holy Men and Women of former times were not accustom'd to these *Pleasures* and *vain Recreations*; but having their minds set on things above, sought another *Kingdom, which consists in Righteousness, Peace and Joy in the Holy Spirit*; *who having obtained a good Report, are enter'd into their Eternal Rest: therefore their Works follow, and praise them in the Gates.*

1 Pet. 3.4, 5. 1 Tim. 5.6. Luke 8.14. Heb. 11.2, 14, 15, 16. Chap. 4.9. Rev. 14.13.

CHAP. XV.

§. 1. *The Judgments of God denounced upon the* Jews *for their* Luxury; *all Ranks included.* §. 2. *Christ charges his Disciples to have a care of the Guilt of it: A Supplication to the Inhabitants of* England. §. 3. Temperance *prest upon the Churches by the Apostles.* §. 4. *An Exhortation to* England *to measure her*

her self by that Rule. §. 5. What Christian Recreations are. §. 6. Who need other Sports to pass away their time, are unfit for Heaven and Eternity. §. 7. Man has but a few days; they may be better bestowed: This Doctrine is ungrateful to none that would be truly blessed. §. 8. Not only Good is omitted by this Luxurious Life, but Evil committed, as Breach of Marriage—— Love, loss of Health and Estate, &c. Play-houses and Stagers most instrumental to this Mischief. §. 9. How Youth is by them Inflamed to Vanity: What Mischief comes of Revels, Gamings, &c. below the Life of Noble Heathens. §. 10. The true Disciples of Jesus are mortified to these things: the pleasure and reward of a right Employment of Time.

§. 1. But such Excess in *Apparel* and *Pleasures* was not only forbid in Scripture, but it was the ground of that lamentable Message by the Prophet *Isaiah* to the People of *Israel*; *Moreover, the Lord saith, Because the Daughters of* Zion *are* haughty, *and walk with* stretched-forth Necks, *and* wanton Eyes, walking and mincing as they go, *and making*

Isa. 3. 16. to the end.

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a tinkling with their Feet; therefore the Lord will smite with a Scab the crown of the Head of the Daughters of Zion, *and the Lord will discover their secret parts; in that day the Lord will take away the bravery of their tinkling Ornaments, and their* Cauls (or *Net-works* in the *Hebrew*) *and their* round Tyres *like the* Moon; *the* Chains, *and the* Bracelets, *and the spangled Ornaments; the Bonnets, and the Ornaments of the Legs, and the Head-bands, and the Tablets, and the Ear-Rings, the Rings and Nose-Jewels; the* changeable suits *of* Apparel, *and the Mantles, and the Whimples, and the Crisping Pins; the* Glasses, *and the* fine Linnen, *and the* Hoods, *and the* Vails: *And it shall come to pass, that instead of* sweet smells, *there shall be a* stink; *and instead of a* Girdle, *a* Rent; *and instead of* well-set Hair, Baldness; *and instead of a* Stomacher, *a girding of* Sack-cloth, *and* Burning *instead of* Beauty: *Thy men shall* fall *by the* Sword, *and thy* mighty *in the* War; *And her Gates shall lament and mourn, and she being desolate, shall sit upon the Ground.* Behold, O vain and foolish Inhabitants of *England* and *Europe*, your *folly* and your *doom!* Yet read the

The very *practice* and *garb*, and *mean*, & *vanity* of this Age, being as liable to *the wrath of God* which hangs over *England* & *Europe*, and is ready to be executed on their *rebellious* Inhabitants.

Prophet *Ezekiel*'s Vision of miserable *Tyre*, what punishment her *Pride* and *Pleasures* brought upon her; and amongst many other Circumstances these are some, *These were thy Merchants in all sorts of things; in blue Clothes and broidered Work, and in Chests of rich Apparel, Emeralds, Purple, fine Linnen, Coral and Agat, Spices, with all precious Stones and Gold; Horses, Charriots, &c.* For which hear part of her doom; *Thy Riches and thy Fairs, thy Merchandize and all thy Company, which is in the midst of thee, shall fall into the midst of the Sea in the day of thy Ruin; and the Inhabitants of the Isles shall be astonished at thee, and their Merchants shall hiss at thee; thou shalt be a terror, and shalt be no more:* Thus hath God declar'd his displeasure against the *Luxury* of this wanton World. Yet further the Prophet *Zephaniah* goes; for thus he speaks: *And it shall come to pass in the day of the Lord's Sacrifice, that I will punish the* Princes, *and the* King's Children, *and all such as are clothed with* strange Apparel. Of how evil Consequence was it in those times, for the *Greatest Men* to give themselves the liberty of following the

Ezek. 27. the whole chapter.

Zeph. 1. 8.

vain

vain Cuſtoms of other Nations? or of changing the uſual End of *Clothes* or *Apparel*, to gratifie fooliſh Curioſity?

§. 2. This did the Lord Jeſus Chriſt expreſly charge his Diſciples not to be careful about; intimating, that ſuch as were, could not be his Diſciples. For ſays he, *Take no care what ye ſhould eat, nor what ye ſhould drink, neither wherewithal ye ſhall be clothed (for after all theſe things do the* Gentiles *ſeek) for your heavenly Father knoweth that you have need of all theſe things; but ſeek ye firſt the Kingdom of God, and his Righteouſneſs, and all theſe things ſhall be added unto you.* Under which of *Eating*, and *Drinking* and *Apparel*, he comprehends all external matters whatſoever; and ſo much appears, as well becauſe that they are oppoſit to the *Kingdom of God and his Righteouſneſs, which are inviſible and heavenly things*, as that thoſe very matters he enjoyns them not to be careful about, are the moſt neceſſary, and the moſt innocent in themſelves. If then in ſuch caſes the Minds of his Diſciples were not to be *ſolicitous*, much leſs in *fooliſh*, *ſuperſtitious*, *idle Inventions*, to gratifie the *carnal Appetites* and Minds of men; ſo certain Mat. 6. 31, 32, 33.

tain it is, that those who live therein, are none of his Followers, but the *Gentiles*, and (as he else-where says) *the Nations of the World, who know not God.* If now then the *distinguishing Mark* between the Disciples of Jesus, and those of the World, is, That One minds the things of Heaven, and God's Kingdom, that *stands in Righteousness, Peace & Joy in the holy Ghost* (being not careful of External matters, even the most Innocent and Necessary;) and that the Other minds *Eating, Drinking, Apparel,* and the *Affairs* of the *World,* with the *Lusts, Pleasures, Profits* and *Honours* that belong to it; be you intreated for your Souls sake, O Inhabitants of *England,* to be Serious, to reflect a while upon your selves, what Care and Cost are you at of *Time* & *Money* about *foolish,* nay, *vicious things?* so far are you degenerated from the primitive Christian Life. What *Buying* and *Selling,* what *Dealing* and *Chaffering,* what *Writing* and *Posting,* what *Toil* and *Labour,* what *Noise, Hurry, Bustle* and *Confusion,* what *Study,* what *little Contrivances* and *Overreachings,* what *Eating, Drinking, vanity* of *Apparel, most ridiculous Recreations;*

Luke 12 2,, 0 36.

Rom. 14. 17.

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in short, what *rising early, going to Bed late, Expence of precious Time* is there about things that perish? View the *Streets, Shops, Exchanges, Plays, Parks, Taverns, Coffee-houses, &c.* And is not the World, this *fading World* writ upon every face? Say not within your selves, *How otherwise should men live, and the World subsist?* (the common, though frivolous Objection:) There is enough for all, let some content themselves with less; a few things plain and decent serve a Christian Life. 'Tis *Lust, Pride, Avarice*, that thrust men upon such Folly; were *God's Kingdom* more the exercise of their Minds, these *perishing Entertainments* would have but little of their Time or Thoughts.

§. 3. This *Self-denying Doctrine* was confirm'd and enforc'd by the Apostles in their *Example*, as we have already shown; and in their *Precepts* too, as we shall yet evince in those two most remarkable Passages of *Paul* and *Peter:* Where they do not only tell us, what should be *done*, but also, what should be *denyed* and *avoided*. *In like manner I will that Women Adorn themselves in* Modest Apparel; (What's that?) *with* Shamefacedness 1 Tim 2. 9, 10.

facedneſs *and* Sobriety; *not with* broidered Hair, *or* Gold, *or* Pearls, *or* coſtly Array [then theſe are Immodeſt] *but* (*which becometh Women profeſſing Godlineſs*) *with* good works: Abſolutely implying, that thoſe who Attire themſelves with *Gold*, *Silver*, *broidered Hair*, *Pearls coſtly Array*, *cannot in ſo doing be Women profeſſing Godlineſs*; making thoſe very things to be contrary to *Modeſty* and what's *Good*; and conſequently that they are *Evil*, and unbecoming *Women profeſſing Godlineſs*. To which *Peter* joyns another Precept after the like ſort; viz. *Whoſe Adorning*, *let it not be that outward Adorning*, *of* palating *the* Hair, *and of wearing of* Gold, *or of putting on* Apparel; (What then?) *but let it be the* hidden man *of the Heart*, *in that which is not Corruptible*, *even the Ornament of a* meek *and* quiet Spirit, *which is in the ſight of God of great Price*: And as an inducement, he adds, *For after this manner*, *in the Old time the holy* * *Women*, *who ſo truſted in God*, *adorned themſelves*: Which doth not only intimate, that both holy Women were ſo adorned, and that it behoves ſuch as would be Holy, and truſt in the *holy God*, to be ſo *adorned*; but

1 Pet. 3 3, 4, 5.

* *Note* not a word of *Men*, as if this vanity belonged not to the Sex; let them obſerve that.

but also, that *they who used those forbidden Ornaments, were the Women and People in all Ages, that* (for all their talk) *were not Holy, nor did trust in God:* such are so far from *trusting in God*, that the Apostle *Paul* expressly says, *That they who live in* Pleasures, *are dead* (to God) *whilest they live:* And says *James*, *They that live wantonly on Earth, slay the Just.* 1 Tim. 1 9. 6. Jam. 5. 5, 6.

They farther enjoyn'd, That Christians *should have their Conversation in Heaven, and their Minds fixed on things above: Walk Honestly, as in the Day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Envy and Strife: Let not Fornication, Uncleanness, or Covetousness be once named amongst you; neither Filthiness, nor foolish Talking or Jesting, which are not convenient; but rather giving of Thanks: And let no corrupt Communication proceed out of your Mouth, but that which is good, to the use of Edifying, that it may minister Grace unto the Hearers. But put ye on the Lord* Jesus *Christ, and make no Provision for the Flesh, to fulfil the Desire thereof.* And *Grieve not the holy Spirit*; (intimating, such Conversation doth) *but be ye Followers of God, as dear Children: Walk circumspectly, not as Fools,* Eph. 4. 22. Phil. 3. 20. Col. 3. 1, 2, 3, 4. Rom. 13. 13, 14. Eph. 5. 2, 3. chap. 4 29. Rom 13. 14. Eph. 4 30. chap. 15. 15, 15, 16.

Fools, but as Wiſe; redeeming the time, becauſe the dayes are Evil.

§. 4. By this, meaſure your ſelves, O Inhabitants of this Land, who think your ſelves wrong'd, if not accounted *Chriſtians*: See what proportion your Life and Spirit bear with theſe moſt Holy and Self denying Precepts and Examples. *Well, my Friends, my Soul mourns for you: I have been with and among you; your Life and Paſtime are not ſtrangers to my Notice; and with Compaſſion, yea, unexpreſſible Pity I bewail your Folly. O that you would be wiſe! O that the juſt Principle in your ſelves were heard! O that Eternity had time to plead a little with you! Why ſhould your* Beds, *your* Glaſſes, *your* Clothes, *your* Tables, *your* Loves, *your* Plays, *your* Parks, *your* Treats, *your* Recreations (poor periſhing Joys) *have all your* Souls, *your* Time, *your* Care, *your* Purſe *and* Conſideration? *Be ye admoniſhed, I beſeech you, in the Name of the living God, by one that ſome of you know hath had his ſhare in theſe things, and conſequently time to know how little the like Vanities conduce to true and ſolid Happineſs*: *No*, my Friends, *God Almighty knows* (and would God, you would believe

lieve and follow me) *they end in Shame and Sorrow.* Faithful is that most holy One, who hath determin'd, *That every Man and Woman shall reap, what they sow*; And will not *Trouble, Anguish* and *Disappointment* be a sad and dreadful Harvest for you to *Reap*, for all your *Misspent Time* about Superfluities and *vain Recreations*? *Retire then, quench not the holy Spirit in your selves*; *Redeem your precious abused Time*; *Frequent such Conversation as may help you against your Evil Inclinations*; so shall you follow the Examples, and keep the Precepts of Jesus Christ and all his Followers. For hitherto we have plainly demonstrated, that no such way of living, as is in request among you of the Land, ever was, or can be truly *Christian.* Gal. 6, 4, 5, 6, 7, 8, 9. Rom. 2. 5, 6, 8, 9.

§. 5. But the best *Recreation* is, *To do Good:* And all Christian Customs tend to *Temperance*, and some good and beneficial End; which more or less may be in every Action. For Instance; *If Men and Women would be diligent to follow their respective Callings, frequent the Assemblies of Religious People, visit sober Neighbours to be edified, and wicked Ones to reform them*; *be careful in the Tuition of their Children,* Phil. 3 2. 1 Pet. 1. 15. Heb. 10. 2, 15. 1 Pet. 4. 9, 10, 11.

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exemplary to their Servants, relieve the Ne-
Eph. 4, 10 11. *ceſſitous, ſee the Sick, viſit the Impriſoned, ad-*
miniſter to their Infirmities & Indiſpoſitions,
endeavour Peace amongſt Neighbours: Al-
Mat. 25. 36 37. ſo, *Study moderately ſuch commendable and*
profitable Arts, as Navigation, Arithme-
Phil 2. 4 chap. 4. 8. tick, Geometry, Husbandry, Handicraft,
Medicine: *Read the beſt reputed* Hiſtories
of Antient Times: And that Woman *Spin,*
Sow, Knit, Weave, Garden, Preſerve, and
the like Houſe-wife and honeſt Employments,
(the practice of the greateſt and nobleſt
Matrons and Youth among the very
Heathens) *helping others, who for want*
Gen 5 24. *are unable to keep Servants to eaſe them in*
Pſal. 1. 2. 63. 6. 1 9. *their neceſſary Affairs; often and private*
15. 23. 48 143. 15. *Retirements from all Worldly Objects, to*
enjoy the Lord; ſecret and ſteady Medita-
tions on the divine Life and heavenly Inhe-
ritance; which to leave undone, and
proſecute other things, under the No-
tion of *Recreation*, is *accurſed Luſt* and
damnable Impiety. It is moſt vain in any
to object, "*That they can't do theſe al-*
"*waies, and therefore, why mayn't they*
"*uſe theſe common Diverſions?* For I ask,
What would ſuch be at? What would
they do? And what would they have?
They that have *Trades*, have not time
enough

enough to do the *half* of what hath been recommended: And as for those who have nothing to do [and indeed *do nothing* (which is worse) *but Sin* (which is worst of all] here is variety of *Pleasant*, of *Profitable*, nay, of very *Honourable Employments* & *Diversions* for them: Such can with great delight sit at a *Play*, a *Ball*, a *Masque*, at *Cards*, *Dice*, *&c.* Amos 6. 3. *Drinking*, *Revelling*, *Feasting* and the to 8. like, an entire day; yes, turn *Night* into *Day*, and invert the very order of the Creation to humour their *Lusts*: and were it not for *Eating* and *Sleeping*, it would be past a doubt, whether they would ever find time to cease from those *vain* and *sinful Pastimes*, till the hasty Eccl. 11. 3. *Calls* of *Death* should summon their Appearance in another World: Yet do they think it intolerable, and not possible for any to sit so long at a profitable or heavenly Exercise.

§. 6. But how do these think to pass their vast *Eternity* away? *For as the Tree* chap. 11. 3. *falls, so it lies.* Let none deceive themselves, nor mock their Immortal Souls with a pleasant, but most false and pernicious Dream, that they shall be changed by a *constraining* and *irresistable Power*,

just when their Souls take leave of their Bodies. No, no, *my Friends, What you have*
Gal. 6. 4, 10 9. *Sown, that shall you Reap:* If *Vanity, Folly, visible Delights, fading Pleasures,* no better shall you ever reap than Corruption,
Eph. 5. 4, 5 Sorrow, and the woful Anguish of Eternal Disappointments. But alas! what's the reason that the Cry is so common, *Must we always dote on these things?* Why, most certainly it is this, they
Phil. 4 6, 7. know not, what is the *Joy* and *Peace* of
Eph. 4. 18, 19, 20. *speaking* and *acting*, as in the Presence of the most holy God, that passes such
Mat. 13. 8, 9. vain Understandings, darkened with the
Rom. 10. 2. Glories and Pleasures of the God of this World, whose Religion is *so many mumbled or ignorantly-devout-said-Words, as they teach Parrets*; for if they were of those, whose Hearts are set on things above, and whose Treasure is in Heaven, there would their Minds inhabit, and their *Pleasure* constantly be: And such who call that a *Burden*, and seek to be refreshed by such Pastimes as a *Play*, a *Morrice-dance*, a *Punchanello*, a *Ball*, a *Masque*, *Cards*, *Dice*, or the like, I am bold to affirm, not only never knew the divine Excellency of God and his Truth, but thereby declare themselves most unfit

fit for them in another World. For how is it possible they can be delighted to Eternity with that Satisfaction which is so tedious and irksom for thirty or forty Years, that for a supply of *Recreation* to their Minds, the little *Toys* and *Fopperies* of this perishing World must be brought into practice and request? Surely, those who are to reckon for every *Idle Word*, must not use *Sports* to pass away that time, which they are commanded so diligently to Redeem; considering no less Work is to be done than *making their Calling and Election sure*; much less study *Recreations* to their vain Minds, and spend the great part of their Days, & Moneths & Years therein, not allowing a quarter of that time towards the great Concernment of their Lives and Souls, for which that time was given them. Mat. 12. 36. Eph. 5. 15, 16. Phil. 3. 14, 15. 2 Pet. 2. 10. Col. 4. 5.

§. 7. There's but little need to drive away that by *foolish Divertisements*, which flyes away so swiftly of it self; and when once gone, is never to be recalled. *Playes*, *Parks*, *Balls*, *Treats*, *Romances*, *Musicks*, *Love-Sonnets* and the like, will be a very *Invalid Plea* for any other purpose than their *Condemnation* (who

are taken, and delighted with them) *at the Revelation of the Righteous Judgment of God.* O my Friends! these were never invented, but by that Mind, which had first lost the *Joy* and *ravishing Delights* of *God's holy Presence.* So that we conclude, *First*, That of those many excellent Employments already mentioned, as worthy to possess such Minds as are inclined to these Vanities, there is store enough of time, not only to take up their spare-hours, but double so much, and that with great Delight, Diversion and Profit, both to themselves and others, were they but once weaned from *Vain* [illegible] *fruitless Fopperies*, and did they but consider, how great the *Satisfaction*, and how certain the *Rewards* are, which attend this, and the other Life for such universal Benefits & vertuous Examples. The *second Conclusion* is, That what is alledged by me, can be displeasing and ungreatful to none, but such as know not what it is, To walk with *God*, to prepare for an *Eternal Mansion*, to have the Mind exercised on heavenly & good things, to follow the Examples of the holy Men and Women of former happy Ages, That know not *Christ's Doctrines*

1 Tim. 4. 4, & 17.

Life,

Life, *Death*, *Reſurrection*, but only have their Minds faſtned to the Fleſh, and by the objects of it are allured, deceived and miſerably ruined: And that *laſtly*, deſpiſe Heaven, and the Joyes that are not ſeen (though Eternal) for a few periſhing Trifles that they do ſee, though they are determin'd to paſs away. *How theſe are baptized with Chriſt into his holy Life, cruel Sufferings, ſhameful Death, and raiſed with him to Immortal Deſires, Heavenly Meditations, a divine New Life, that ſhould be daily* (not babling formal words, but) *growing into the knowledge of heavenly Myſteries, and all Holineſs, even unto the meaſure of the ſtature of Jeſus Chriſt, the great Example of all*; How (I ſay) theſe reſemble ſuch moſt neceſſary Chriſtian Qualifications, and what ſhare they have therein, let their Conſciences tell them in the cool of the day.

Rom. 6.3, to 8. 1 Cor. 12. 13. Gal. 3. 27. Col. 2. 12, 13. Eph. 3. 12, 13.

§. 8. But in the next place, ſuch *Attires* and *Paſtimes* do not only ſhew the exceeding worldlineſs of Peoples inclinations, and their very great ignorance of the *Divine Joys*, but by imitating theſe *Faſhions*, and frequenting theſe places and Diverſions, not only much

Job. 31. 15, 16. *good* is *omitted*, but a certain Door is opened to much *evil* to be *committed*. As *First*, Precious *Time* (that were worth a World on a dying Bed) is lost: *Money*, that might be employ'd for some general good, vainly expended: *Pleasure* is taken in meer *shame*; *Lusts* are gratify'd, the Minds of People *alienated* from Heavenly things, and exercised about meer folly: Pride taken in Clothes, *first given to cover Nakedness*, whereby the Creature is neglected, and the Noble Creation of God dis-regarded, and men become Acceptable by their *Trims* and the *Alamodeness* of their *Dress* and *Apparel*; from whence *Respect to Persons* so naturally doth arise, that to deny it, is to affirm the Sun shines not at Noon-day; nothing being more notorious, than the *Cringing*, *Scraping*, *Sirring* and *Madaming* of Persons, according to the *Gawdiness* of their *Attire*; which is so detestable to God, and so absolutely forbidden in the Scriptures, that to do it, is to break the whole Law, and consequently to incur the punishment thereof. *Next*, What great holes do the like practices make in *mens Estates?* how are their *Vocations*

James 2. 1, to 9.

ons neglected? young *Women* deluded? the *Marriage-bed* invaded? *Contentions* and *Family-Animoſities* begotten? *Partings* of *Man* and *Wife*? *diſ-inheriting* of *Children*? *diſmiſſing* of *Servants*? On the other hand, *Servants* made *ſlaves*, *Children* diſ-regarded, *Wives* deſpiſed and ſhamefully abuſed through the intemperance of their *Husbands*: which either puts them upon the ſame extravagance; or laying ſuch cruel Injuſtice to heart, pine away their dayes in grief and miſery. But of all theſe wrethed Inventions, the *Play-houſes*, like ſo many *Helliſh Seminaries*, do moſt perniciouſly conduce to theſe ſad and miſerable Ends; where little beſide *Frothy*, *Wanton*, if not directly *Obſcene and Profane Humours* are repreſented, which are of Notorious ill Conſequence in the Minds of moſt (eſpecially the *Youth*) that frequent them. And by This, *Idle* & *Deboiſt Stagers* are encourag'd and maintain'd; than which ſcarcely a greater Abomination can be thought on of that rank of Impieties, as will anon particularly be ſhown: and truly, nothing but the great *Pleaſure* People take therin, could *blind* their *Eyes* from ſeeing it. Pſal. 4. 8. 12 2.

§. 9. But *Lastly*, The grand Indisposition of Mind in People to *solid*, *serious* and *heavenly Meditations*, by the almost continual, as well as pleasant Rumination of those various adventures they have been entertain'd with, which in the more *Youthful* can never miss to *enflame* and *animate* their *boyling* and *airy Constitutions*; and in the rest of the common *Recreations* of *Balls*, *Masques*, *Treats*, *Cards*, *Dice*, *&c.* there are the like opportunities to promote the like Evils. And yet farther; how many *Disorders*, *Quarrels*, *Animosities*, nay, *Murders* too, as well as *Expence* of *Estate* and *precious Time* have been the immediate Consequences of the like Practices? In short; These were the ways of the *Gentiles*, that knew not God, but never the Practice of them that feared him; nay, the more Noble amongst the *Heathens* themselves, namely, *Anaxagoras*, *Socrates*, *Plato*, *Antisthenes*, *Aristides*, *Cato*, *Tully*, *Epictetus*, *Seneca*, *&c.* have left their disgust to these things upon Record, as *Odious* and *Destructive*, not only of the *Honour* of the *Immortal God*, but of all *good Order* and *Government*, as leading into *Looseness*, *Idleness*, *Ignorance* and *Effeminacy*,

Job 35.13.

Eccles. 2.1, 2.

Eph. 4 17, to 25.

Effeminacy, the grand Cankers and Bane of all *States* and *Empires*. But ſuch is the *Latitudinarian Impudence* of this Age, that they *Canonize* themſelves for *Saints* if not guilty of every *Newgate-Filth* and *Kennel-Impiety*; and the pretended Innocency of theſe things ſteals away their Minds from better into the love of them; nay, it gives them confidence to plead for them, and by no means will they think the contrary: But why? Becauſe it is a *Liberty that feeds the Fleſh, and gratifies the luſtful Eye and Pallate of poor Mortality*: Wherefore they think it a laudable Condition to be in equality to the *Beaſt*, that *eats* and *drinks* but what his Nature doth require, although the Number is very ſmall of ſuch. So very exorbitant are Men and Women in this preſent Age; for either they do believe, their *Actions* are only to be ruled by their own *Will*; or elſe at beſt, that not to be ſtain'd with the *Vileſt Wickedneſs*, is matter of great Boaſting: and indeed it is ſo in a time, when nothing is too Wicked to be done. But certainly, it is a ſign of *Univerſal Impiety* in a Land, *When not to be guilty of Sins the very* Heathens *loath, is to be* Virtuous, *yes*,

yes, and Chriſtian *too, and that to no ſmall degree of Reputation:* A Diſmal Symptom to a Country! But it is not to be greatly blinded, that thoſe we call *Infidels*, ſhould deteſt thoſe *Practices* as *Infamous*, which People that call themſelves *Chriſtians*, cannot or will not ſee to be ſuch, but gild them over with the fair Titles of *Ornament*, *Decency*, *Recreation*, and the like? Well, *my Friends*, if there were no God, no Heaven, no Hell, no holy Examples, no *Jeſus Chriſt* in Croſs, Doctrine, Death and Reſurrection to be conform'd unto, yet would *Charity to the Poor*, *Help to the Needy*, *Peace amongſt Neighbours*, *Viſits to the Sick*, *Care of the Widdow and Fatherleſs*, with the reſt of thoſe Temporal good Offices already repeted, be a *nobler Employment*, and much more worthy of your diligence and pains. Nor inded is it to be conceived, that the way to Glory is ſmooth'd with ſuch variety of *Carnal Pleaſures*; for then *Conviction*, a *Wounded Spirit*, a *Broken Heart*, a *Regenerate Mind*, in a word, *Immortality* would prove as meer *Fictions*, as ſome make them, and others therefore think them; No; theſe Practices are forever to be ex-

Pſal. 4 6, 7. 8, 9. Job. 24. 12. Pſal. 103. 22. Prov. 18. 24. Pſal. 51. 17. Mat. 5. 4. Luke 6 25. Rom. 2 7. Pſal. 40. 8 Prov. 13. 21. Rom 8 22

extinguish'd and expell'd all Christian Society. For I affirm, That to one, who internally knows God, and hath a sense of his blessed Presence, all such *Recreations* are *Death*; yea, more dangerously Evil, and more apt to steal away the Mind from its heavenly Exercise, than grosser Impieties: For they are so big, they are plainly seen; so dirty, they are easily detested: which Education and common Temperance, as well as Constitution in many, teach them to abhor; and if they should be committed, they carry with them a proportionable conviction. But these pretended *Innocents*, these supposed *harmless Satisfactions* are *more Surprizing*, *more Fatal*, *more Destructive*; for as they easily gain an admission by the senses, so the more they pretend to *Innocency*, the more they secure the Minds of People in the *common use* of them; till they become so *insensible* of their Evil Consequences, that with a mighty Confidence they can *Plead* for them.

Heb. 11. 13 14, 15, 16.

Rom. 1. 25. to 33.

Eph 13 12. Job 1. 4.

Mat. 27. 38, 39.

§. 10. But as this is plainly *not to deny themselves*, but on the contrary, to employ the vain *Inventions* of carnal Men and Women, *To gratifie the Desire of the Eye*,

1 John 2. 15, 16, 17. *Eye, the Desire of the Flesh, and the Pride of Life*; all which exercise the Mind below the *divine* and *only true Pleasure* (or else, tell me what does?) So, be it known to such, That the *Heavenly Life* and *Christian Joyes* are of another kind (as hath already been exprest) nay, that the true Disciples of the Lord Christ must be hereunto crucified, as to Objects and *Enjoyments* that attract downwards, and that their Affections should be so raised to a more *sublime* and *spiritual Conversation*, as to use this World, even in its most innocent Enjoyments, as if they used it not. But if they take *Pleasure* in any thing below, it shall be in such good Offices as beforementioned, whereby a benefit may redound in some respect to others; in which *God* is honoured over all visible things, the *Nation* relieved, the *Government* better'd, *Themselves* rendred exemplary of good, and thereby justly entituled to present Happiness, a sweet Memorial with *Posterity*, as well as otherwise to a Seat at his *Right hand, where there are Joyes and Pleasures forever*: Than which, there can be nothing more Honourable, nothing more Certain, World without end

Job 36. 7. Psal 5. 12. Ps 37. 25, 26. Prov. 10. 7. Mark 14. Psal 16. 10.

CHAP.

CHAP. XVI.

§. 1. Luxury *ſhould not be uſed by* Chriſtians, *becauſe of its inconſiſtency with the Spirit of Chriſtianity.* §. 2. *The Cup that Chriſt's true Diſciples drink.* §. 3. *O! who will drink of this Cup?* §. 4. *An Objection anſwered, of the nature of Gods Kingdom, and what it ſtands in.* §. 5. *Of the frame of the Spirit of Chriſts Followers.*

§. 1. BUt the *Luxury* oppoſed in this diſcourſe, ſhould not be allowed among *Chriſtians*, *becauſe both that which invents, delights therein, and pleads ſo ſtrongly for it, is inconſiſtent with the true Spirit of* Chriſtianity; *nor doth the very nature of the Chriſtian Religion admit thereof.* For therefore was it, that *Immortality* and *Eternal Life* were brought to Light, that all the *Invented Pleaſures* of Mortal Life, in which the World lives, might be forgone and relinquiſh'd: And for this reaſon it is, that nothing leſs than immenſe *Rewards* and *Eternal Manſions* are promiſed, that Men and Women might

Luk. 6 13. Joh. 15. 17, 18, 19. ch. 16. 20. ch. 17. 18, 16, 17. 2Pet 3. 11. Heb. 11. 24, 25, 26, 27. Rom. 8. 18.

might therefore be encourag'd willingly to forsake the *Vanity* and *fleshly satisfactions* of the World, and encounter with boldness the *Shame* and *Sufferings* they must expect to receive at the hand of (it may be) their nearest Intimates and Relations.

2 Tim 3. 11, 12. Heb. 12. 1, 2. Mat 10. 37.

For if the *Christian Religion* had admitted the *Possession* of this *World* in any other sense, than the simple and naked use of those *Creatures*, really given of *God* for the *necessity* and *convenience* of the whole Creation; for instance, Did it allow all *that Pride*, *Vanity*, *Curiosity*, *Pomp*, *Exchange* of *Apparel*, *Honours*, *Preferments*, *Fashions* and the *Customary Recreations*, *with whatever may delight and gratifie their senses*; Then what need of a *daily Cross?* a *Self-denying Life? working out Salvation with fear and trembling? seeking the things that are above? having the Treasure and Heart in Heaven? No Idle Talking, no Vain Jesting, but Fearing and Meditating all the day long? undergoing all Reproach, Scorn, Hard Usage, Bitter Mockings and Cruel Deaths?* What need these things? and why should they be expected in order to that glorious Immortality and Eternal Crown,

Mat. 16. 24. Luk. 9. 23. Phil. 2. 12. Col. 3. 1, 2. Eph. 5. 4, 5. Neh. 13. 9. Ps. 112. Ps. 28. 14. Ps. 119. 97. Luke 18. 23. Heb. 11. 36. 1 Tim 4. 10.

Crown, if the *Vanity*, *Pride*, *Expence*, Hebr. 10
Idleneſs, *Concupiſcence*, *Envy*, *Malice* 33 ch. 12.
and whole manner of living among the 37, 38.
(called) *Chriſtians* were allow'd? No, certainly, but as the Lord Jeſus Chriſt well knew in what *fooliſh Trifles* and *vain Pleaſures* (as well as groſſer Impieties) the minds of Men and Women were fixed, and how much they were degenerated from the Heavenly Principle of Life, into a luſtful ſeeking after the Enjoyments of this periſhing World (nay, inventing daily new ones, to gratifie their *carnal Appetites*) ſo did he not leſs foreſee the *Difficulty* that all would have to relinquiſh, and forſake them at his call, and with what great unwillingneſs they would take their leave, and be weaned from them. Wherefore, to induce them to it, he did not ſpeak unto them in the Language of the *Law*, that they ſhould have an Earthly *Canaan*, great Dignities, a numerous Iſſue, a long Life, and the like; no, rather the contrary (at leaſt, to take theſe things in their courſe) but he ſpeaks to them in a higher ſtrain, namely, *He aſſures them of a Kingdom and a Crown that are Immortal, that neither Time,* Luk. 8. 20. ch. 12. 32.

Cruelty,

ch. 22 29. Col. 1. 13. 1 Thes. 2. Heb. 12. 28. Jam. 2. 5. John 15. 14, 15. Rom. 8. 17. Heb. 2. 11. ch. 12. 2, 13. ch. 11. 6. 1 Pet. 2. 21. Luk. 12. 29, 30, 31. 1 Tim 5. 6. Mat. 19. 27, 28, 29. Luk. 6 22. Joh. 15. 20.

Cruelty, Death, Grave nor Hell, with all its Inſtruments ſhall ever be able to diſappoint or take away from thoſe, who ſhould believe and obey him: Further, *That they ſhould be taken into that near Alliance of loving Friends, yea, the intimate divine Relation of dear Brethren and Co-heirs with him of all Cœleſtial Happineſs, and a glorious Immortality.* Wherefore, if it be recorded, *That thoſe who heard not* Moſes, *were to dye; much more they who refuſe to hear and obey the Precepts of this great and Eternal Rewarder of all that diligently ſeek and follow him.*

§. 2. And therefore it was, that he was pleaſed to give us in his own Example a Taſte of what his Diſciples muſt expect to drink more deeply of, namely, *The Cup of Self denial, cruel Tryals and moſt bitter Afflictions:* He came not to conſecreate a way to the eternal Reſt through *Gold* and *Silver*, *Ribbons*, *Laces Points*, *Perfumes*, *coſtly Clothes*, *curious Trim's*, *exact Dreſſes*, *rich Jewels*, *Pleaſant Recreations*, *Plays*, *Treats*, *Balls*, *Maſques*, *Revels*, *Romances*, *Love-ſongs* and the like Paſtime of the World; no, no, alas! but by *forſaking* all ſuch kind of Entertainments, yea, and ſometimes more

more *lawful enjoyments* too; & chearfully undergoing the *loss of all* on the one hand, and the *Reproach*, *Ignominy*, and the most hateful *Persecutions* from ungodly men on the other. He needed never to have wanted such variety of *Worldly Pleasures*, had they been suitable to the nature of his Kingdom; for he was tempted (as are his followers) with no less Bait than all the invented *Glories* of the *World:* But he that Commanded them, *to seek another Country, and to lay up Treasure in the Heavens that fade not away*, and therefore charg'd them, never to be much inquisitive about *what they should Eat, Drink, or put on*, becaus (saith he) *after these thing the* Gentiles, *that know not God, do seek* (and *Christians* that pretend to *know* him too:) *but having Food and Raiment, therewith to be content*: He (I say) that enjoyn'd this Doctrine, and led that Holy and Heavenly Example, even the Lord *Jesus Christ* bid them that would be his Diciples, *Take up the same Cross, and follow him.* Mat. 7, 8, 9, 10. Luke 12. 32, 33, 34, 35, 36. Mat. 6. 19, 20. ch. 6. 31, 32, 33. 1 Tim 6. 6, to 11. Mark 8. 31, to 39.

§. 3. O who will follow him! who will be true Christians? we must not think to steer another Course, nor to drink

Heb. 2.10. of another *Cup*, than hath the Captain of our Salvation done before us; no, for 'tis the very question he asked *James* and *John*, the Sons of *Zebedee* of Old, when they desired to sit at his Right and Left Hand in his Kingdom, *Can you first drink of the Cup I am to drink of? and be baptized with the Baptism I am to be baptized withal?* otherwise no Disciples, no Christians. Whoever they are, that would come to Christ, and be right *Christians*, must readily abandon every *delight*, that would steal away the Affections of the mind, and exercise it from the *Divine Principle* of *Life*, and freely write a Bill of Divorse for every beloved Vanity; and all under the Sun of Righteousness is so.

Matth. 20. 22, 23.

§. 4. But some are ready to object, (who will not want Scripture for their *Lusts*, although it be evidently misapply'd) say they, *The Kingdom of God stands not in Meats, nor in Drinks, nor in Apparel, &c.* *Answ.* Right; therefore it is that we stand out of them. But surely, you have the least Reason of any to object this to us, who make those things so necessary, as our *not Conforming* to them renders us obnoxious to your

Object. 1.

your *Reproach*; which how Chriſtian, or reſembling it is the *Righteouſneſs, Peace* and *Joy, in which the Heavenly Kingdom ſtands*, let the juſt Principle in your own Conſciences determine. Our Converſation ſtands in *Temperance*, and that ſtands in *Righteouſneſs*, by which we have obtain'd that *Kingdom*, your latitude and exceſs have no ſhare nor intereſt in. If none therefore can be true Diciples, but they that come to *bear* the *Daily Croſs*, and that none *bear* the *Croſs*, but thoſe who follow the Example of the Lord *Jeſus Chriſt* through his *Baptiſm* of *Afflictions* and *Temptations*; and that none are ſo *baptiz'd* with him, but thoſe whoſe Minds are retired from the *Vanities*, in which the generality of the World live, and become obedient to the holy *Light* and divine *Grace*, with which they have been enlightned from on high, and thereby are daily exerciſed, to the crucifying of every contrary Affection, and bringing of Immortality to light; if none are true Diſciples but ſuch (as moſt undoubtedly they are not) then let the People of theſe dayes a little ſoberly reflect upon themſelves, and conculde, *That none who*

MOR. 6. 3, 4, 5, 6. Phil. 3. 10. 1 Pet. 4. 13. Tit. 2. 11, 12, 13. John 1. 9. Rom. 6 6. Gal. 2. 20. ch. 5. 24. ch. 6. 14. 2 Tim. 1. 10.

live and delight in theſe vain Cuſtoms, and this un-Chriſt-like Converſation, can be true Chriſtians *or* Diſciples *of the Crucifi'd Jeſus*; for otherwiſe, how would it be a *Croſs*? or the *Chriſtian Life* matter of *Difficulty* and *Reproach*? No, *the offence of the Croſs would ſoon ceaſe, which is the Power of God to them that believe*, that every *Luſt* and *Vanity* may be ſubdued, and the Creature brought into an holy Subjection of Mind to the heavenly will of its Creator. For therefore has it been ſaid, That *Jeſus Chriſt* was and is *manifeſted*, that by his *Holy, Self-denying Life* and *Doctrine* he might put a baſſle upon the *proud Minds* of men, and by the *Immortality he brought*, and daily brings *to light*, *he might ſtain the Glory of their mortal Reſts and Pleaſures*; that having their Minds weaned from them, and being crucified thereunto, *they might ſeek another Country, and obtain an Everlaſting Inheritance: for the things that are ſeen are Temporal* (thoſe they were, and all true Chriſtians are to be redeem'd from reſting in) *but the things that are not ſeen, are Eternal*; thoſe they were, and all are to be brought to, and have their Affections chiefly fixed upon.

Gal. 15. 11. 1 Cor. 1 17, 18.

Verſe 27, 28, 29.

Heb 4 13, to 12.

2 Cor 4 17, 18.

§. 5

§. 5. Wherefore a true Diſciple of the Lord *Jeſus Chriſt* is to have his Mind ſo converſant about heavenly things, *That the things of this World may be uſed, as if they were not; that having ſuch things as are neceſſary and convenient, he be therewith content*, without the Superfluity of the World, *whereby the Pleaſure, that in the times of Ignorance was taken in the Cuſtoms and Faſhions of the World, may more abundantly be ſupply'd in the hidden and heavenly Life of Jeſus: for unleſs there be an abiding in Chriſt, it will be impoſſible to bring forth that* Much Fruit, *which he requires at the hands of his Followers, and wherein his Father is glorified.* But as it's clear, that ſuch as live in the *Vanities, Pleaſures, Recreations* and *Luſts* of the *World*, abide not in him, neither know him, (*for they that know him, depart from Iniquity*) ſo is their abiding and delighting in thoſe *bewitching Follies*, the very reaſon, why they are ſo ignorant and inſenſible of him, that *continually ſtands knocking at the Door of their Hearts*, in whom they ought to abide, and whoſe divine Power they ſhould know to be the *Croſs*, on which every beloved *Luſt* and alluring *Vanity* ſhould be [illegible] Col. 3. 3, 4. Joh. 15. 5, 7, 8. Rom. 8. 5, 6, 7, 8. 1 Joh. 2. 4. Rev. 3. 20. M. 6. 18.

crucified, that they might feel the heavenly Life to spring, and themselves to
Col. 3. 1, 2, 3, 4. be quickened, to seek the things that are above; *that when Christ shall appear, they*
Rom. 5. 5. *might appear with him in Glory, who is over All, God blessed forever,* Amen.

CHAP XVII.

§. 1. *The* Customs, Fashions, &c. *which make up the Attire and Pleasure of the Age, are Enemies to inward Retirement.* §. 2. *Their end is to gratifie Lust.* §. 3. *Had they been solid,* Adam *and* Eve *had not been happy, that never had them.* §. 4. *But the confidence and presumption of* Christians *(as they would be called) in the use of them, Abominable.* §. 5. *Their Authors further condemn them, who are usually loose and vain People.* §. 6. *Mostly borrow of the* Gentiles, *that knew not God.* §. 7. *An Objection of their Usefulness consider'd and answer'd, and the Objectors reproved.* §. 8. *The best* Heathens *abhorring what pretended* Christians *plead for.* §. 9. *The use of these things encourages the Authors and Makers of them to continue in them.*

§. 10.

§. 10. *The Objection of the Maintenance of Families answered: None must do Evil, that Good should follow: But better Employs may be found, more serviceable to the World.* §. 11. *Another Objection answered: God no Author of their Inventions, and so not excusable by his Institution.* §. 12. *People pleading for these Vanities shew what they are. An Exhortation to be weighty and considerate. The way to true Discipleship, to abandon this* School *and* Shop *of* Satan.

§. 1. NExt, Those *Customs* and *Fashions*, which make up the *common Attire* and *Conversation* of the times, do eminently obstruct the inward Retirement of Peoples Minds, that they may behold the *Glories* of another kind, I mean *Immortality:* And instead of *fearing their Creator in the dayes of their Youth,* (*and seeking the Kingdom of God first*, expecting the Addition of such other things as may be necessary & convenient, according to the injunctions of God, and the Lord *Jesus Christ*) as soon as they can do any thing, *Pride, Vanity* and that *Conversation, which is most delightful to the Flesh, become their most plea-*

Eccles. 12. 1. Luke 12. 29, 30, 31.

2 Tim. 2. 16, 21, 22. *ſing Entertainments:* all which do but evidently beget *luſtful Conceptions*, and enflame to *inordinate Thoughts*, *wanton Diſcourſes*, *laſcivious Treats*, if not at laſt to *Wicked Actions*; To whom its tedious and offenſive to ſpeak of *Heaven* or *another Life*; bid them *reflect upon their Actions*, *not grieve the holy Spirit*; *conſider of an Eternal Doom*, *prepare for Judgment*: and the beſt Return that's uſual, is *Reproachful Jeſts*, *Prophane Repartees*, if not direct *Blows*; Their thoughts are otherwayes employ'd: Their *Mornings* are too ſhort for them to *Waſh*, to *Smooth*, to *Paint*, to *Patch*, to *Breade*, to *Curl*, to *Gum*, to *Powder* and otherwiſe to *Attire* and *Adorn* themſelves; whilſt their *Afternoons* are as commonly beſpoke for *Viſits* and for *Plays*, where their uſual Entertainment is ſome *Stories fetch't from the more approved Romances*; ſome *ſtrange Adventures*, ſome, *paſſionate Amours*, *Unkind Refuſes*, *Grand Impediments*, *Tedious Addreſſes*, *Miſerable Diſappointments*, *Wonderful Surprizes*, *Unexpected Rencounters*, *Caſtles Surprized*, *impriſoned Loves reſcued*, and *Meetings of ſuppoſed dead Lovers*, *Bloody Duels*, *Languiſhing Voices Ecchoing from ſolitary Groves*, *overheard*

Eph. 4 30. Jer. 18. 18, 19, 20. ch. 20. 10. Tit. 2. 3, 4, 5. Eph. 5 3, 4. 1 Tim 4 2. 2 Tim 4. 4 Pſal 12 2. Eccleſ. 1. 11, 17. ch. 7. 9.

heard Mournful Complaints, deep-fetch't Sighs sent from wild Deserts, Intrigues manag'd with unheard-of Subtilty; and whilst all things seem at the greatest distance, then are *dead People alive, Enemies Friends, Despair turned to Enjoyment, and all their Impossibilites reconcil'd*; *things that never were, are not, nor ever shall or can be, they all come to pass.* And, as if Men and Women were too slow to answer the loose *Suggestions* of *corrupt Nature*, or were too intent on more *divine Speculations* and *heavenly Affairs*, they have all that's possible for the most extravagant Wits to invent, of not only *Express Lyes*, but *utter Impossibilities* to very Nature, on purpose to excite their Minds to those *Passions*, and intoxicate their *giddy Fancies* with *swelling Nothings* (but *airy Fictions*) which not only *consume* their *Time*, *effeminate* their *Natures*, *debase* their *Reason*, and set them on work to reduce these thing to Practice, and make each *adventure* theirs by *Imitation*; but if disappointed (as who can otherwise expect from such meer *Fantasms*) the present Remedy is *Latitude* to the greatest *Vice*. And yet these are some of their *most Innocent Re-*

Psal. 58. 3.
Isa 5. 1. ch. 14. 29. ch. 59. 3, 4.

creations

creations, which are the very *Gins* of SATAN to enſnare the People, *contrived moſt agreeable to their weakneſs, and in a more inſenſible manner maſtering their Affections by Entertainments moſt taking to their Senſes.* In ſuch occaſions, 'tis their *Hearts* breed *Vanity*, and their *Eyes* turn Interpreters to their *Thoughts*, and their *Looks* do whiſper the *ſecret In-*
Prov. 7. 10. to 28. *flammations* of their *intemperate Minds*; wandering ſo long abroad, till their *Laſcivious Actings* bring *Night* home, and load their Minds and Reputations with *Luſt* and *Infamy*.

§. 2 Here is the end of all their *Faſhions* and *Recreations*, *To gratifie the Luſt*
1 John 2. 15, 16. *of the Eye, the Luſt of the Fleſh, and the Pride of Life: Cloathes* that were given to *cover Shame*, now want a *Covering* for their *Exceſs*; and that which ſhould remember men of *loſt Innocency*, they *pride* and *glory in*; but the *Hundred part of*
Gen. 2. 25. Ch. 3. 21. theſe things coſt Man the *loſs* of *Paradiſe*, that now make up the agreeable *Recreation*, ay, the Accompliſhment of the Times. For as 'twas *Adam*'s fault to ſeek a *Satisfaction* to
Ch. 3. 6, 7. himſelf, other than what God ordain'd; So it is the *Exerciſe*, *Pleaſure* and *Perfection*

fection of the Age, to *ſpend* the greateſt portion of their *Time* in *Vanities*; which are ſo far from the end of their *Creation*, namely, *a Divine Life*, that they are deſtructive of it. Eccl. 11.1.

§. 3. Were the *Pleaſures* of the Age true and ſolid, *Adam* and *Eve* had been miſerable in their *Innocency*, who knew them not; but as 'twas once their *Happineſs*, not to know them in any degree, ſo it is theirs, that know *Chriſt* indeed, to be, by his Eternal Power, redeem'd and raiſed to the love of *Immortality*, which is yet a *Myſtery* to thoſe who live and have *Pleaſure* in their *curious Trim's*, *rich* and *chargeable Apparel*, *nicity* of *Dreſs*, *invention* and *Imitation* of *Faſhions*, *coſtly Attire*, *mincing Gates*, *wanton Looks*, *Romances*, *Plays*, *Treats*, *Balls*, *Feaſts* and the like Converſation in Requſt; for as theſe had never been, if man had ſtaid at home with his *Creator*, and given the entire exerciſe of his Mind to the noble ends of his *Creation*; ſo certain it is, that the uſe of theſe *Vanities* is not only a ſign, that Men and Women are yet *Ignorant* of their *true Reſt* and *Pleaſure*, but it greatly obſtructs and hinders the *Retirement* of their *Minds*, and Gen. 2.25. Eph. 2 1,5. Col. 2.13. 1 Pet. 1.17. 15, 16, 17. 18. Tit. 2. 11, 12, 13, 14. 1 Tim. 1.3. 6. Jam. 5. 5. Mat. 7.17. 1 ,19. ch. 12. 23. Rom. 8 8.

and their *serious Enquiry* after those things that are *Eternal*. O! that there should be so much *Noise*, *Clutter*, *Invention*, *Traffick*, *Curiosity*, *Diligence*, *Pains* and *vast Expence* of *Time* and *Estate*, *to please and gratifie poor vain Mortality*; *and that the Soul*, *the very Image of Divinity it self*, *should have so little of their Consideration!* What! O what more pregnant Instances and evident Tokens can be given, That 'tis the *Body*, the *Senses*, the *Case*, a *little Flesh* and *Bone covered with Skin*, the *Toys*, *Fopperies*, and very *Vanities* of this *mortal Life* and *perishing World*, *that please*, *that take*, *that gain Them*, *on which they dote*; *and think they never have too much Time*, *Love nor Money*, *to bestow upon them*.

Mat. 16. 26. Mark 8. 7. 1 Cor 6. 13. Job 35. 15. Isa. 40. 5. 1 Pet. 1. 24. Luk. 8. 14. Rom. 11. 1. to the end. Prov. 1. 25. 30. ch. 10. 17. ch. 12. 1. ch. 15. 15. Isa. 58. 1, 2. to 10. Jer. 16. 19, 20, 21. Mat. 12. 2. 10. 2 Tim. 3. 4. Tit. 3. 3. Mat. 6. 7.

§. 4. Thus are their Minds employ'd, and so vain are they in their *Imaginations*, and *Dark* in their *Understandings*, that they not only believe them *Innocent*, but *perswade themselves*, *they are good Christians all this while*; and to rebuke them, is worse than *Heresie*. Thus are they *strangers* to the *hidden Life*, and by these things are they diverted from all serious Examination of themselves; *and a little by-rote-Babble*, *with a forc'd Zeal of an half-hours task of other mens*

words they have nothing to do with, is made ſufficient; and are no more their *States*, or at leaſt their *Intention* (as their works ſhew) than 'twas the *Young Man's* in the Goſpel, that ſaid, *He would Go, and did not.* But alas! Why? Oh! there are other Gueſts; what are they? *Pharamond*, *Cleopatra*, *Caſſandra*, *Clelia*, a *Play*, a *Ball*, a *Spring-Garden*, the *Park*, the *Gallent*, the *Exchange*; in a word, the *World*: Theſe *Stay*, theſe *Call*, theſe are *Importunate*, theſe they *Attend*, theſe are their *moſt-familiar Aſſociates.* Thus are their Hearts captivated from the *Divine* and *Heavenly Exerciſe*, nay, from ſuch external Affairs, as immediately concern ſome Benefit to themſelves, or needy Neighbours; pleaſing themſelves with the received *Idæa's* of thoſe *Toys* and *Fopperies* into their looſe and airy Minds: and if not in all things to *imitate* them, becauſe of Poverty, yet as much as may be, in ſome reſpects, and at laſt to *dote* upon them, be *taken* with them, and willingly ſuffer their *Thoughts* to be hurried after them. All which greatly indiſpoſes the Minds, and diſtracts the Souls of People from the *Divine Life* and *Principle* of the holy *Jeſus*:

But

Isa. 59 4. Jer 2. 5. Eccles. 11. 10

But as it hath been often said, more especially the Minds of the *Younger sort*, to whom the like *Advertisements* (where their Inclinations being presented with what is very suitable to them, they become *excited* to more *Vanity*, than ever they thought upon before) are incomparably dearer than all that can be said of *God's fear*, a *retired Life*, *eternal Rewards* and *Joyes unspeakable* and *full* of *Glory:* So vain, so blind and so very insensible are Men and Women, of what truly makes a Disciple of Christ! *O! that they would ponder on these things, and watch (out of all these Vanities) for the Coming of the Lord, lest being unprepared, and taken up with other Guests, they enter not into his Everlasting Rest.*

Rom. 13. 11, 12, 13, 14 Mat. 15. 7. 10 14.

§. 5. That which further manifests the *unlawfulness* of these *numerous Fashions* and *Recreations*, is, That they are either the *Inventions* of *vain*, *idle* and *wanton* minds, to gratifie their own *Sensualities*, and raise the like wicked curiosity in others, to imitate the same; (by which nothing but Lust and Folly are promoted:) Or the *Contrivances* of *indigent* and *impoverish'd Wits*, who make it the next way for their *Maintenance*:

In

In both which respects, and upon both which considerations, they ought to be detested. For the *first* licenses express *Impiety*; and the *latter* countenances a *wretched way* of *Livelihood*; and consequently diverts from more lawful, more serviceable and more necessary Employments. That such Persons are both the *Inventors* and *Actors* of all these *Follies*, cannot be difficult to demonstrate: For were it possible, that any One could bring us Father *Adam*'s *Girdle*, and Mother *Eve*'s *Apron*, what Laughing, what Fleering, what Mocking of their *homely fashion* would there be? surely, their *Taylor* would find but little custom; although we hear, *'twas God himself that made them Coats of Skins.* Gen. 3. 21. The like may be asked of all the other Vanities, concerning the Holy Men and Women through all the Generations of Holy Writ; How many pieces of *Ribband*, *Feathers*, *Lace* - *Bands*, and the like, had *Adam* and *Eve* in *Paradise*, *or out of it?* What rich *Embroyderies*, *Silks*, *Points*, &c. had *Abel*, *Enoch Noah* and good old *Abraham?* Did *Eve*, *Sarah*, *Susanna*, *Elizabeth* and the *Virgin Mary* use to *Curl*, *Powder*, *Patch*, *Paint*, were *false*

falſe Locks of *ſtrange Colours*, *rich Points*, *Trimmings*, *lac'd Gowns*, *embroydered Petticoats*, *Shoes* and *with Slip-ſlaps lac'd* with *Silk* or *Silver-Lace*, and *ruffl'd like Pigeons-feet*, with ſeveral *Yards*, if not *pieces* of *Ribbonds?* How many *Playes* did *Jeſus Chriſt* and his *Apoſtles recreate* themſelves at? What *Poets*, *Romances*, *Comœdies* and the like, did the Apoſtles and Saints make, or uſe to paſs away their time withal? I know they bid all

Eph. 5. 1, 2, 3, 4, 5, 15, 16. 2 Tim. 2 16, 22. Mat. 20. 13. chap. 26. 4. Phil. 2. 12, 13. Col 3. 1, 2, 3. Rom 2. 6, 7.

Redeem their time, *to avoid fooliſh Talking*, *vain Jeſting*, *prophane Babblings and fabulous Stories*; *as what encreaſe to Ungodlineſs*; and rather *to watch*, *to work out Salvation with fear and trembling*; *to flee fooliſh and youthful Luſts*, *and to follow Righteouſneſs*, *Peace*, *Goodneſs*, *Love*, *Charity*; *and to mind the things that are above*, *as they would have Honour*, *Glory*, *Immortality and eternal Life*.

§. 6. But if I were ask'd, Whence came they then? I could quickly anſwer, *From the* Gentiles, *that knew not God*; (for ſome amongſt them deteſted them, as will be ſhown) They were the *Pleaſures* of an Effæminate *Sardanapalus*, a Fantaſtick *Miracles*, a Comical *Ariſtophanes*, a Prodigal *Charaxus*, a Luxurious

rious *Aristippus*; and the practices of such Women, as the infamous *Clytemnestra*, the painted *Jezabel*, the lascivious *Campaspe*, the imodest *Posthumia*, the costly *Corinthian Libidinosa*, the most impudent *Flora*, the wanton *Egyptain Cleopatra*, and most insatiable *Messalina*; Persons whose Memories have stunk through all Ages, and carry with them a perpetual Rot: These, and not the Holy Self-denying Men and Women in ancient times, were devoted to the like *Recreations* and *vain Delights*. Nay, the more *sober* of the very *Heathens* themselves (and that upon a *Principle* of *great Virtue*, (as is by all confess'd) detested the like folly and wanton practices: There's none of them to be found in *Plato* nor in *Seneca's* Works; *Pythagoras*, *Socrates*, *Phocion*, *Zeno*, &c. accustom'd not themselves to these entertainments: The virtuous *Penelope*, the chaste *Lucretia*, the grave *Cornelia*, and modest *Pontia*, with many others, could find themselves Employment enough amongst their *Children*, *Servants* and *Neighbours*; they (though *Nobles*, next their *Devotion*) delighted most in *Spinning*, *Weaving*, *Gardening*,

Needlework, and such like good Housewifery and commendable Entertainments; who (though called *Heathens*) expres'd much more *Christianity* in all their actions, than do the *wanton, foolish People* of this Age, that notwithstanding will be called *Christians*. But above all, You *Playmongers*, whence think you came your so passionately beloved *Comœdies?* than which, as there is not any one diversion, that's more *pernicious*, so not one more in esteem and *diligently frequented?* Why, I will tell you, Their great Grand-father was an *Heathen*, and that of the worst sort; his Name was *Epicharmus:* 'Tis true, he is called a *Philosopher*, or a *lover of Wisdom*, but he was only so by Name, and no more one in reality, than the *Comœdians* of those times are *Christians*; and that's not at all. 'Tis reported of him by *Suidas*, a *Greek* Historian, that he was the first man who invented *Comœdies*; and by the help of one *Phormus*, he made also fifty *Fables*, (or if you will, *Lyes*.) But would you know his *Country*, and the reason of his *Invention?* the *first* was *Syracuse*, the chief City in *Sicily*, famous for the *Infamy* of many *Tyrants*,

See *Suidas*

Tyrants, to please and gratifie the *Lusts* of some, of whom (which is the *second*) he set his Wits to work. And don't you think this an *ill Original?* and is it less in any to imitate, or justifie the same, since the more sober *Heathens* have themselves condemned them? Nay, is it not most abominable, when such as call themselves *Christians*, do both *imitate* and *justifie* the like Inventions? Nor had the melancholy *Tragedies* a better Parentage, namely, one *Thespis*, an *Athenian* Poet; to whom they also do ascribe the original of that impudent custom of *painting Faces*, and the *Counterfeit*, or *representation* of *other Persons*, by *change* of *Habits*, *Humors*, &c. all which are now so much in Use and Reputation with the *great Ones* of the times. To these let me add that Poetical *Amorosoe*, whom an *inordinate passion* of *Love* first transported to those *Poetical raptures* of admiration, (indeed sordid Effeminacy, if not Idolatry) they call him *Alcman*, or *Alcina*, (a *Lydian*;) he being exceedingly in *Love* with a young Woman of his own Country, is said to have been the *first Person*, that gave the World Vide *Prod.*

a sight of that kind of Folly, namely, *Love-stories* and *Verses*, which hath been so diligently imitated by almost all Nations ever since.

Obj 2. §. 7. I know that some will say, *But we have many Comœdies and Tragœdies, that are on purpose to reprehend Vice, from whence we learn many commendable things.* (Though this be *shameful*, yet many have been wont for *want* of *Shame* or *Understanding*, or both, to return me this for answer.) Now I readily shall confess, that 'twas the next *remedy* amongst the *Heathens* against the *common Vice*, to these more grave and moral Lectures of their *Philosophers*, of which number I shall instance two; *Euripides*, whom *Suidas* calls a *Learned Tragical* Poet; and *Eupolis*, whom the same *Historian* calls a *Comical Poet*. The first was a man so chaste, (and therefore so unlike those of our dayes, that he was called μισογυνὴς, or *one that hated Women*, that is, *wanton Ones*, for otherwise he was *twice Married*: The other he characters as a most *severe Reprehender* of *Faults*. From which I gather, that their design was not to feed the *idle, lazy Fancies* of People, nor get *Money*; but

but since by the means of *loose Wits* the People had been *debauch'd*, their work was to reclaim them. And this appears the rather from the description given, as also that *Euripides* was supposed to have been *Torn in pieces* by *wanton Women*; which doubtless was for declaming and decrying their Impudence: And the other being *slain* in the *Battel* betwixt the *Athenians* and *Lacedæmonians*, was so regretted, that a Law was made, never after such *Poets* should be allow'd to *bear Arms*; doubtless, because in losing him, they lost a *Reprover* of *Vice*. So that the end of the approved *Comœdians* and *Tragedians* of those times, was but to *Reform the People*; and that not so much by that rational and argumentative way (usual with their *Philosophers*) as by sharp *Jeers*, severe *Reflections*, and rendring their *vicious Actions* so *Shameful*, *Ridiculous* and *Detestable*. that for Reputation sake they might not longer be guilty of them; which to me is but something softer than a *Whip* or *Bridewell*. Now if you that plead for them, will be contented to be accounted *Heathens*, and those of the more *Dissolute* and *Wicked sort* too, we shall acknowlebge to you, that such

Comœdies and *Tragœdies* as these, may be serviceable; but for shame, abuse not the Name of *Christ* so impudently, as to call your selves *Christians*, whose *Lusts* are so strong, that you are forc'd to use the *shifts* of *Heathens* to repel them. Is this your love to *Jesus?* your Reverence to the *Scriptures*, that through Faith are able to make the *Man of God perfect*? Is all your prattle about *Ordinances*, *Sacraments*, *Christianity* and the like, come to this, that at last you must betake your selves to such *Instructors*, as were by the sober *Heathens* appointed to reclaim the *most Vicious* of the People that were amongst them? and such *Remedies* too, as below which is nothing but *Corporal Punishment?*

§. 8. This is so far from *Christianity*, that many of the Nobler *Heathens*, Men and Women, were better taught and better disposed; *They found out more heavenly Contemplations, and subjects of an Eternal Nature to meditate upon.* Nay, so far did they outstrip the *Christians* of the times, that they not only were exemplary by their *grave* and *sober Conversation*; but for the publick Benefit the *Athenians* instituted the *Gynæcosmi*, or

Twenty

Twenty Men, who should make it their business to observe the Peoples Apparel and Behaviour; that if any were found Immodest, and to demean themselves Loosely, they had full Authority to punish them. But the case is alter'd, 'tis punishable to *reprove* such; yes, its matter of the greatest Contumely and Reproach: Nay, so Impudent are some grown in their Impieties, that they merrily *sport* themselves with such *Religious Persons*; and not only manifest a great neglect of *Piety* and a *severe Life* by their own Looseness, but their extream contempt of it, by rendering it ridiculous through *Comical* and *Abusive Jeers* on *publick Stages*. Which, how dangerous it is, and apt to make *Religion* of *little worth*, besides the demonstration of this Age, let us remember, that *Aristophanes* had not a readier way to bring the Reputation of *Socrates* in question with the People (who greatly reverenced him for his *grave* and *virtuous Life* and *Doctrine*) than by his *abusive Representations* of him in a *Play*; which made the *airy wanton unstable Crowd* rather part with *Socrates* in *Earnest*, than *Socrates* in *Jest*. Nor can a better Reason be given, why

the poor *Quakers* are made so much the Scorn of Men, than because of their *severe Reprehensions of Sin* and *Vanity*, and their *Self-denying Conversation* amidst so great *Intemperance* in all *Worldly Satisfactions*: yet can such *Libertines* all this while *strut* and *swell* for *Christians*; but we must be *Whimsical*, *Conceited*, *Morose*, *Melancholy*, or else *Hereticks*, *Deceivers*, and what not? O Blindness! O Pharisaical Hypocrisie! As if such were *Judges* of *Religion*; or that 'twere possible for them to have a *sight* of *true Religion*, or really to be *Religious*; *whilst darkned in their Understandings by the God of the Pleasures of this World, and their Minds so wrapt up in external Enjoyments, and the variety of worldly Delights*: No, *In the Name of the Everlasting God, you mock him and deceive your Souls; the Wrath and Vengeance of the Almighty is against you all, whilst in that Spirit and Condition: In vain are all your Babbles and set Performances, God laughs you to Scorn; his Anger is kindling because of these things.* Wherefore be ye warned to *Temperance* and *Repent*.

§. 9. Besides, these Persons are not only *Wicked*, *Loose* and *Vain*, who both

invent;

invent and *act* these things; but by your great *delight* in their *Inventions*, you *encourage* them therein, and hinder them from more *Honest* and more *Serviceable Employments*. For what is the reason, that most *Comodities* are held at such *excessive Rates*, but because *Labour* is so very *dear?* And why is it so, but because so *many Hands* are otherwise bestowed, *even about the very Vanity of all Vanities?* Nay, how common is it with these *Mercenary Procurers* to *Peoples Folly*, that when their *Purses* begin to grow *Empty*, they shall present them with a *New* and pretendedly *more convenient Fashion*, & that perhaps, before the former *costly Habits* shall have done half their service; which either must be given away, or new-vampt in the Cut most *Alamode*: O Prodigal, yet frequent Folly!

§. 10. I know, I am coming to encounter the most pluasible *Objection* they are us'd to urge, when driven to a *pinch*; namely, *But how shall those many Families subsist, whose Livelihood is by such Fashions and Recreations as you so earnestly decry?* I *Answer*; It is a bad Argument to plead for the *Commission* of the *least Evil*, that never Obj. 3.

never so *great* a *Good* may come of it: If you and they have made *Wickedness* your *Pleasure* and your *Profit*, be ye content, that it should be your *Grief* and *Punishment*, till the one can learn to be without such *Vanity*, and that the others have found out more *honest Employments*. 'Tis the Vanity of the *few great Ones*, that makes so much Toil for the *many small*; and the great *Excess* of the *One*, occasions the great *Labour* of the *Other*: Would men learn to be contented with *few things*, such as are necessary and convenient, (the Christian Life) all things might be at a *Cheaper Rate*, and men might live for little. If the *Landlords* had less *Lusts* to satisfie, the *Tenants* might have less *Rent* to pay, and turn from *Poor* to *Rich*, whereby they might be able to find more honest and domestick Employments for their Children, than turning *Shifters*, and *living by their Wits* (which is but a *better word* for their Sins.) And if the report of the more Intelligent in *Husbandry* be credible, *Lands* are generally *Improvable Ten* in *Twenty*; and were there *more Hands* about more lawful & serviceable *Manufactures*, they would be *Cheaper*, and *greater vent* might be

1 Tim. 6. 6, 7, 8.

See *Blith's* husbandry

be made, by which a benefit ſhould redound to the World in general: Nay, the burden lies the *Heavier* upon the *Laborious Country*, that ſo many Hands & Shoulders (as the *Luſt-Caterers* of the Cities) ſhould be wanting. If men never think themſelves *Rich* enough, they may never miſs of *Trouble* and *Employment*; but thoſe who can take the *Primitive ſtate* and Gods Creation for their Model may learn with a *little* to be *contented*; as knowing, that deſires after *Wealth*, do not only prevent or deſtroy true *Faith*, but when got, encreaſe *Trouble*. It is no *Evil* to repent of *Evil*; but that can't be, whilſt men maintain what they ſhould repent of: It is a bad Argument to avoid *Temperance*, or juſtifie the contrary, *becauſe otherwiſe the Actors and Inventors of it would want a Livelihood*, ſince to feed them, is to *Nurſe* the *Cauſe*, inſtead of *Starving* it: Let ſuch of thoſe *Vanity-Huckſters* as have got ſufficient, be contented to Retreat, & ſpend it more honeſtly than they got it; and ſuch as really are *Poor*, be rather helpt by Charity to *better Callings*; this were more prudent, nay, Chriſtian, than to buy fooliſh *Toyes* and *Fopperies*: 1 Tim. 6. 9, 10.

publick

Publick *Work-houses* would be effectual Remedies to all these *Lazy* and *Lustful* Distempers, with more *Profit* & a better *Conscience*. Therefore it is that we cannot, we dare not square our *Conversation* by the *World's*; no but by our exceeding *Plainness* to testifie against such *Extravagant Vanity*; and by our *grave* and *steady Life* to manifest our dislike, on Gods behalf, to such *Intemperance* and *wanton Curiosity*; yea, to deny our selves, what otherwise perhaps we lawfully could use with true Indifferency, because of that *great Abuse* amongst the generality.

§. 11. I know, that some are ready farther to object; *Hath God given us these Enjoyments on purpose to damn us, if we use them?* *Answ.* But to such miserable, poor, silly Souls (who would rather charge the *most High* and *Holy God* with the *Invention* and *Creation* of their dirty *Vanities*, than want a *Plea* to justifie their own Practice, not knowing, how for *shame*, or *fear* or *love* to throw them off)

Obj. 4.

Gen. 1. 31. Mat. 5. 6, 7, 8. *I Answer*, That what God made, was good, and what the blessed Lord Jesus Christ enjoyn'd, or gave us in his most heavenly Example, is to be *observed, believed*,

ſived, and indiſpenſably be *obeyed*. But in the whole *Catalogue* the *Scriptures* give of both, I never found the *Attires*, *Recreations* and *way* of *Living* ſo much in reqeſt with the called *Chriſtans* of theſe Times; No certainly: God created man an *holy*, *wiſe*, *ſober*, *grave* and *reaſonable Creature*, fit to govern himſelf and the World; but *Divinity* was the great Object of his *Reaſon* and *Pleaſure*; all *external Enjoyments* adminiſtering no farther ſatisfaction, than as us'd for *Neceſſity* and *Convenience*, with this *Proviſo* too, That *the Almighty was to be ſeen, and ſenſibly enjoy'd and reverenced in every one*. But how very wide the Chriſtians of theſe times are from this *primitive Inſtitution*, is not difficult to determine, although they make ſuch *loud Pretenſions* to that moſt Holy *Jeſus*, who not only gave the World a certain Evidence of a happy *Reſtoration* by his own coming, but promiſed Aſſiſtance to all that would follow him; and therefore hath ſo ſeverely enjoyn'd no leſs on all, as they would be everlaſtingly ſaved. But whether the Minds of Men & Women are not as profoundly involv'd in all *Exceſs* and *Vanity*, as thoſe who know him

Luke 8 14. ch. 12. 28, 29. to 38.

1 Cor. 10. 31.

John 8 12. chap. 15. 6, 7, 8. ch. 17. 20.

him not any farther than by *Hear-say*? And whether being thus baniſhed the Preſence of the Lord by their *greedy ſeeking* the *things that are below*, & thereby having loſt the *taſte* of that *Divine Pleaſure*, they have not feigned to themſelves an *imaginary Pleaſure*, to ſmother
Rom. 2.8. *Conſcience*, and paſs their time without that *anguiſh* and *trouble*, which are the conſequences of *Sin*, that ſo they might be at *eaſe* and *ſecurity*? let the truly ſober, yea, their own Conſciences de-
Gen. 3 6 clare. *Adam's Temptation* is repreſented by the *Fruit* of a *Tree*, thereby intimating the great influence, *external Objects* (as they exceed in Beauty) carry with them upon our Senſes; ſo that unleſs the Mind keep upon its conſtant watch, ſo
Mat. 24. 42. prevalent are *viſible things*, that hard it
Mark 13. 33, 34, 35, 36, 37. is for one to eſcape, being *enſnar'd*; and he ſhall need be only ſometimes entrap'd, to caſt ſo thick a *vail* of *Darkneſs* over the mind, that not only it ſhall with *pleaſure* continue in its *Fetters* to *Luſt* and *Vanity*, but proudly cenſure ſuch as refuſe *Conformity* to the ſame, and ſtrongly *plead* for them, as *ſerviceable* and *convenient*: That ſtrange paſſion do *periſhing Objects* raiſe in thoſe minds,

minds, where way is made, and entertainment given to them. But *Christ Jesus* is manifested in us, and hath *given unto us an understanding of him that is true*, and to All, such a proportion of his good Spirit, as might suffice, would they obey it, to redeem their minds from that captivity they have been in to *Lust* and *Vanity*, and intirely ransom them from the dominion of all *visible Objects*, and whatsoever may gratifie *the desire of the Eye, the Flesh and the proud Life*, that *they might be Regenerated in their Minds, Changed in their Affections, and have their whole Hearts set on things that are above, where Moth nor Rust can never pass nor enter to harm or destroy.*

1 John 3. 5, 6, 7, 8. ch. 5. 20.

1 Thes. 5. 13.

§. 12. But 'tis a manifest sign, of what *mould* and *make* those persons are, who practise and plead for such *Ægyptian shameful Rags*: Its to be hop'd, that they either never knew, or fear'd, they forgot the *humble, plain, meek, holy, Self-denying* and *exemplary Life*, which the *eternal Spirit* sanctifies all obedient Hearts into; yea, its indubitable, that either such always have been *ignorant*, or else that they have lost sight of that *good Land*, that heavenly Country and blessed

Gal. 1. 22, 23, 24. 25. Ephes. 5. 8, 9, 10, 11. 15, 6.

blessed Inheritance, they once have had some glimmering prospect of. O that they would but withdraw a while, sit down, *weigh* & *consider* with themselves, where they are, and whose *work* and *will* they are doing! that they would once believe, the *Devil* hath not a *stratagem* more pernitious to their immortal Souls, than this of exercising their minds in the *foolish Fashions* and *wanton Recreations* of the times? Great and gross Impieties beget a detestation in the opinion of sober Education and Reputation; and therefore since the Devil rightly sees, such things have no success with many, it is his *next* (and *fatalest*) *project*, to find some other *Entertainments*, that carry less of infection in their *looks*, though more of *security*, because less of *Scandal* and more of *Pleasure* in their enjoyment, on purpose to busie and arrest People from a diligent *search* and *enquiry* after those matters, which necessarily concern their *Eternal Peace*; that being ignorant of the *heavenly Life*, they may not be induced to press after it; but being only *formally Religious*, according to the Traditions and precepts of others, proceed to their

1 Thes. 6. 12, 13, 14, 5 1, 16, 17, 18.

common

common Pleaſures, and find no *check* there-
from (their *Religion* and *Converſation* Eph. 1. 16,
for the moſt part agreeing well toge- to 20.
ther) whereby an *Improvement in the* ch. 4. 12,
knowledge of God, a *going on from Grace* 13.
to Grace, a *growing to the meaſure of the* 2 Pet. 3. 18.
ſtature of Jeſus Chriſt himſelf, is not known,
but as it was in the beginning at *ſeven*,
ſo is it at *ſeventy*; nay, *not ſo innocent*,
unleſs by reaſon of the old ſaying, Old Men
are twice Children. Oh! the *Miſtery of*
Godlineſs, the *heavenly Life*, and *true*
Chriſtian is another thing! Wherefore
we conclude, that as the *deſign* of the
Devil (where he cannot involve and
draw into *groſs Sin*) is to *buſie*, *delight*
and *allure* the *Minds* of Men and Wo-
men by more *ſeeming-innocent entertain-*
ments, on purpoſe, that he may more
eaſily ſecure them from minding their
duty and progreſs in the *knowledge* of,
and *obedience* to the only true God, John 17. 3.
which is *eternal Life*; and thereby em-
ploy their minds from *heavenly* and *eter-*
nal Meditations. So thoſe who would
be delivered from thoſe *Snares*, ſhould
mind the holy, juſt, grave and ſelf-de- Rom. 8.
nying Teachings of *God's Grace* and 11, 14.
Spirit in themſelves that they may re-

ject and forever abandon the like *Vanity* and *Evil*; and by a reformed Conversation condemn the World of its *Intemperance*; so will the true Discipleship be obtain'd; for otherwise, many enormious Consequences and pernitious Effects will follow. 'Tis to *encourage* such impious Persons to continue and proceed in the like Trades of *feeding* the *Peoples Lusts*, and thereby such make themselves *partakers* of their *Plagues*, who by continual fresh desires to the like Curiosities, and that way of *spending Time* and *Estate*, induce them to spend more time in studying how to *abuse time*, lest through their pinching and small allowances, *those Prodigals should call their Fathers House to mind*; for whatsoever any think, *more pleasant Baits*, *alluring Objects*, *grateful Entertainments*, *cunning Emissaries*, *acceptable Sermons*, *insinuating Lectures*, *taking Orators* the crafty Devil has not, nor ever had, by which to *entice* and *ensnare* the *Minds* of People, and totally to divert them from heavenly Reflections, and divine Meditations, than the *Attire*, *Sports*, *Plays* and *Pastimes* of this Godless Age, the *School* and *Shop*, of *Satan*, hither to so reasonably condemned.

Gal. 5. 16. Tit. 2. 11, 12, 13, 14

CHAP. XVIII.

§. 1. *But if theſe* Cuſtoms. &c. *were but indifferent, yet being abuſed, they deſerve to be rejected.* §. 2. *The* Abuſe *is acknowledged by thoſe that uſe them, therefore ſhould leave them.* §. 3. *Such as pretend to Seriouſneſs, ſhould exemplarily withdraw from ſuch Latitudes: A wiſe* Parent *weans his* Child *of what it dotes too much upon; and we ſhould watch over our ſelves and Neighbours,* §. 4. *God, in the caſe of the* Brazen-Serpent, *&c. gives us an Example to put away the* uſe *of* abuſed *things.* §. 5. *If theſe things were ſometimes convenient, yet when their* uſe *is prejudicial in Example, they ſhould be* diſuſed. §. 6. *Such as yet proceed to love their* unlawful Pleaſures *more than Chriſt and his Croſs, the miſchief they have brought to Perſons and Eſtates, Bodies and Souls.* §. 7. *Ingenuous People know this to be true: An Appeal to God's Witneſs in the Guilty; their ſtate that of* Babylon §. 8. *But Temperance in* Food *and Plainneſs in* Apparel *and ſober Converſation conduce moſt*

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to Good: So the Apostle teaches in his Epistles. §. 9. Temperance *enriches a Land: 'Tis a Political Good as well as a Religious one in all Governments.* §. 10. *When People have done their Duty to God it will be time enough to think of pleasing themselves.* §. 11. *An* Address *to the Magistrates and all People, how to convert their Time and Money to better purposes.*

§. 1. BUt should these things be as *Indifferent*, as they are prov'd perniciously *unlawful* (for I never heard any advance their *Plea* beyond the bounds of meer *Indifferency*) yet so great is their *Abuse*, so universal the *sad Effects* thereof, like to an Infection, that they therefore ought to be rejected of all, especially those, whose *Sobriety* hath preserv'd them on this side of that Excess, or whose *judgments* (though themselves be guilty) suggest the Inconveniency of such *Intemperance*. For what's an *Indifferent thing*, but *that which may be done, or left undone?* Granting, I say, this were the case, yet do both *Reason* and *Religion* teach, that when they are used with such an *Excess* of *Appetite*,

as

as to *leave* them, would be a croſs to their Deſires, and an abate to their Satisfaction: They have exceeded the Bounds of meer *Indifferency*, and are thereby rendered no leſs than *neceſſary*; which being a *Violation* of the very *Nature* of the things themſelves, a perfect *Abuſe* enters; and conſequently are no longer to be conſidered in the rank of things ſimply *Indifferent*, but *Unlawful*.

§. 2. Now, that the whole *Exchange* of *Things*, againſt which I have ſo earneſtly contended, are generally abuſed by the *Exceſs* of almoſt all *Ages*, *Sexes* and *Qualities* of people, will be confeſſed by many, who yet decline not to *conform* themſelves to them; and to whom, as I have underſtood, it only ſeems *Lawful*, becauſe (ſay they) *The abuſe of others, ſhould be no Argument, why we ſhould not uſe them.* But to ſuch I Anſwer, That they have quite forgot, or will not remember, they have acknowledg'd theſe things to be but of an *Indifferent nature*: If ſo, (and Vanity never urg'd more) I ſay, there can be nothing moved ar, then ſince they acknowledge their *great abuſe*, that they are *wholly to be forſaken*: for ſince they may as well be *let alone*, as *done*

at any time, surely, they then of Duty should be *let alone*, when the *use* of them is an abetting the *general Excess*, and a meer exciting others to continue in their *Abuse*, because they find persons reputed
Phil. 3.17. *sober* to imitate them, or otherwise to give them an *Example: Precepts are not half so forcible as Examples.*

§. 3. Every one that pretends to *Seriousness*, ought to inspect himself, as having been too forward to help on the *Excess*, and can never make too much haste out of those inconveniencies, that by his former Examples he encouraged any to; that by a new one, he may put seasonable *Check* upon the *Intemperance* of others. A wise *Parent* ever withdraws those *Objects*, however *Innocent* in themselves, which are too prevalent upon the weak senses of his *Children*, on purpose that they might be *weaned*: And 'tis as frequent with men, *to bend a crooked Stick as much the contrary way, that they might strengthen it at last*: Those that have more *Sobriety* then others, should not forget their Stewardships, and exercise that *Gift* of *God* to the security
chap. 2. 4. of their Neighbours. *'Twas murdering*
Gen. 4. 9. Cain, *that rudely asked the Lord, Was he*

his

his Brother's Keeper? For *every man* is neceſſarily oblig'd thereto; and therefore ſhould be ſo *wiſe*, as to deny himſelf the *uſe* of ſuch *Indifferent Enjoyments*, as cannot be us'd by him, without too manifeſt an *encouragement* to his Neighbours *Folly*. 2 King. 18. 2, 3 4, 5.

§. 4. God hath ſufficiently excited men to what is ſaid; for in the caſe of the *Brazen Serpent*, which was an heavenly Inſtitution and *Type* of *Chriſt*, He *with great diſpleaſure enjoyn'd*, it ſhould be broke to pieces, *becauſe they were too fond and doting upon it*; *yes, the very* Groves *themſelves, however pleaſant for ſituation, beautiful for their* Walks *and* Trees, *muſt be cut down*; And why? Only becauſe they had been *abuſed* to *Idolatrous uſes*. *And what's an Idol, but that which the Mind puts an over-eſtimate or value upon?* None can benefit themſelves ſo much by an *Indifferent thing*, as others by not uſing that *abuſed Liberty*. Rom 14. to the end.

§. 5. If thoſe things were *Convenient* in themſelves (which is a ſtep nearer *Neceſſity*, than meer *Indifferency*) yet when by Circumſtances they become *prejudicial*, ſuch *Conveniency* it ſelf ought to be put up; much more what's but *Indif-*

ferent, ſhould be deny'd. People are not to weigh their *private Satisfactions* more than a *publick Good*; nor pleaſe *themſelves* in too free a *uſe* of *Indifferent things*, at the coſt of being ſo really *prejudicial* to the *publick*, as they certainly are, whoſe *uſe* of them (if no woſe) becomes *Exemplary* to others, and begets an *Impatiency* in their Minds to have the like: Wherefore it is both reaſonable and incumbant on all, to make only ſuch things *neceſſary*, as *tend to Life* and *Godlineſs*; and to employ their freedom with moſt advantage to their Neighbours. So that here is a *twofold* obligation; the *One*, not to be *Exemplary* in the *uſe* of ſuch things, which, though they may *uſe* them, yet not without giving too much countenance to the *abuſe* and *exceſſive Vanity* of their Neighbours; The *other* obligation is, That they ought ſo far to *condeſcend* to ſuch *Religious People*, who are offended at theſe *Faſhions*, and that kind of *Converſation*, as to reject them.

Pſal. 10.3, 4.

2 Pet. 1.3.

Epheſ 5.7

Rom. 14.1. to the end.

§. 6. Now thoſe, who (notwithſtanding what I have urg'd) will yet proceed, what is it, but that they have ſo *involv'd themſelves* and their *Affections* in

in them, that it is hardly possible to *reform* them; and that for all their many *Protestations* against their fondness to such *Fopperies*, they really *love them* more than *Christ* and his *Cross:* Such cannot seek the good of others, who do so little respect their own. For, after a serious consideration, What *Vanity, Pride, Idleness Expence* of *Time* and *Estates* have been, and yet are? *How many* Person debauch'd *from their first Sobriety, and* Women *from their natural Sweetness and Innocency, to Loose, Airy, Wanton, and many times more Enormious Practices? How many plentiful* Estates *have been over-run by numerous* Debts? Chastity *ensnar'd by accursed lustful Intrigues? Youthful* Health *overtaken by the hasty seizure of unnatural Distempers, and the remainingdayes of such spent upon a* Rack *of their Vices procuring, and so made Slaves to the unmerciful but necessary Effects of their own inordinate Pleasures?* In which Agony they vow the greatest *Temperance*; but no sooner out of it, than in their *Vice* again.

Lam. 4. 5. Prov. 23. 17 Job 21.13. 14 Psal. 55. 23. Ps 37. 10. Eccl 8.12. Psal 37 [illegible]. & 76. 12. Prov. 2. 22.

§. 7. That these things are the case, and almost innumerable more, I am perswaded, no ingenuous Person of any experience

experience will deny: How then upon a ſerious reflection, any that pretend *Conſcience*, or the leaſt *fear* of *God Almighty*, can longer continue in the *Garb*, *Livery* and *Converſation* of thoſe, whoſe *whole Life* tends to little elſe, than what I have repeated? much leſs joyn with them in their abominable Exceſs? I leave the juſt Principle in themſelves to judge. No ſurely! this is not to obey the *Voice* of *God*, who in all Ages did loudly cry to all, *Come out of* (of what?) *the Ways, Faſhions, Converſe and Spirit of Babylon*; Who's that? *The great City of all theſe Vain, Fooliſh, Wanton, Superfluous, Earthly, Wicked Practices*, againſt whom the Scriptures denounce moſt *dreadful Judgments*, aſcribing all the *Intemperance* of Men and Women to the *Cup* of *Wickedneſs* ſhe hath *given them to drink, whoſe are the things* Indifferent, *if they muſt be ſo.* And for witneſs, hear what the *Revelations* ſay in her deſcription; *How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much Torment and Sorrow give her. And the Kings of the Earth, who have lived deliciouſly with her, ſhall bewail and lament her; And the Merchants of the Earth ſhall weep over her, for no man buyeth*

Jer. 16. 5, 6, 7, 8, 9.

Iſa. 3. 13, to 16

Jer. 50. 8. ch. 51. 6, 7.

Amos 6. 3, 4, 5, 6, 7.

Rev. 18. 7, 8.

Verſ. 11, 12.

their

their Merchandize any more: The Merchandize of Gold, and Silver, and precious Stones, and of Pearls and fine Linnen, and Purple, and Silk, and Scarlet, and all manner of Veſſels of Ivory, and all manner of Veſſels of moſt precious Wood; and Cinnamon, and Odours, and Ointments, and Frankincenſe, and Wine, and Oyl, and fine Flower, and Beaſts, and Slaves, and Souls of Men: which, though I know to have a farther ſignification than what is *literal*; yet there is enough to ſhew the *Pomp*, *Plenty*, *Fullneſs*, *Idleneſs*, *Eaſe*, *Wantonneſs*, *Vanity*, *Luſt* and *Exceſs* of *Luxury*, that dwells in her. But at the *Terrible Day*, who will go to her *Exchange* any more? Who to her *Playes*? Who will follow her *Faſhions* then; And who ſhall *Traffick* in her *delicate Inventions*? Not one; for *ſhe ſhall be judg'd*: No *Plea* ſhall *excuſe* or reſcue her from the *Wrath* of the *Judge*: for *ſtrong is the Lord, who will perform it*. If yet theſe reaſonable *Pleas* will not prevail, however I ſhall Caution ſuch in the repetition of part of *Babylon's miſerable Doom*: *Mind*, my Friends, *more Heavenly things, haſten to obey that Righteous Principle, which would exerciſe and delight you in that which is Eternal*; Verſ. 13. Verſ. 8.

ternal; or else with *Babylon*, the *Mother*
Vers. 14. of *Lust* and *Vanity*, *the fruits that your Souls lust after, shall depart from you, and all things which are dainty & goodly, shall depart from you, and you shall find them* NO MORE: O *Dives*! no more. Lay your *Treasures*
Luke 12. 33, 34. therefore up in *Heaven*, O Inhabitants of the Earth, where nothing can break through to harm them; but where *Time* shall shortly be swallowed up of *Eternity*.

§. 8. But my Arguments against these things end not here; for the *Contrary* most of all conduces to *Good*;
Col. 4 5, 6. namely, *Temperance* in *Food*, *Plainness* in
1 Thes 4 21. 12. *Apparel*, *with a meek*, *shamefac'd and quiet*
1 Pet. 3. 1, 2, 3, 4 *Spirit*, *and that Conversation which doth only express the same*, *in all godly honesty*: As
Eph 4 29. & 5. 3, 4, 5, 6. the Apostle saith, *Let no corrupt Communication proceed out of your Mouth*, *but that which is good to the use of Edifying*, *that it may administer Grace to the Hearers*; *neither Filthiness nor foolish Talking*, *nor Jesting*, *but rather giving of Thanks*: *for*, *let no man deceive you with vain words*; *because of these things cometh the Wrath of God upon the Children of Disobedience*. And if Men and Women were but thus Adorn'd, after this truly Christian manner, *Impudence* would soon receive a Check,

Check; *Luſt*, *Pride*, *Vanity* and *Wantonneſs* a Rebuke: They would not be able to attempt ſuch *univerſal Chaſtity*, or encounter ſuch *godly Auſterity*: *Virtue* would be in Credit, and *Vice* afraid and aſhamed, and *Exceſs* not dare to ſhow it face: There would be an *end* of *Gluttony* and *Gawdineſs* of *Apparel*, *Flattering Titles* and a *Luxurious Life*; And then *Primitive Innocency* and *Plainneſs* would come back again, and that *plain-hearted*, *down-right harmleſs Life* would be reſtored, of not much *caring*, *what we ſhould eat*, *drink* or *put on*, as Chriſt tells us, the *Gentiles* did, and as we know, this Age daily does, under all its talk of *Religion*: but as the *Antients*, with *moderate Care* for Neceſſaries and Conveniencies of Life, devouted themſelvs to the concernments of a *Cœleſtial Kingdom*, more minded their Improvement in *Righteouſneſs*, than their Encreaſe in *Riches*; for they laid their *Treaſure* up in *Heaven*, and endur'd *Tribulation* for an *Inheritance* that cannot be taken away.

1 Tim. 4 12. Phil. 3. 16, to 20. 1 Pet. 2. 12. Prov. 31. 23, to 31. 2 Chro. 15. 7. Prov. 24. 23. James 2. 2, to 9. Luke 12. 29 30 1 Tim. 5. 2 Pet. 3 11. Pſal. 26. 5.

Mat. 25. 21.

§. 9. But the *Temperance* I plead for, is not only *Religiouſly*, but *Politically good*: 'tis the Intereſt of *good Government* to *Curb* and *rebuke Exceſſes*: It prevents many *Miſchiefs*,

Miſchiefs: Luxury brings *Effeminacy*,
Prov. 10.4. *Lazineſs*, *Poverty* and *Miſery*; but *Temperance preſerves* the Land: It keeps out *Forreign Vanities*, and *improves* our own
Eccleſ. 10. *Commodities*; Now we are their *Debtors*,
16. 17. 18. then they would be *Debtors* to us for our
Prov. 19. *Native Manufactures*. By this means, ſuch
25. Perſons, who by their *Exceſs*, not *Charity*, have deeply engag'd their *Eſtates*, may in
Ch. 11. 17 ſhort ſpace be enabled to clear them from thoſe Incumbrances, which otherwiſe (like *Moths*) ſoon *eat out* very *plentiful Revenues*; it helps Perſons of mean ſubſiſtance to improve their *ſmall Stocks*,
ch. 20. 24, that they may not *expend* their *dear Earnings* and *hard-got Wages* upon *ſuperfluous Apparel*, *fooliſh May-games*, *Playes*, *Dancing-ſhews*, *Taverns*, *Ale-houſes*, and the like *Folly* and *Intemperance*, of which this Land is more infeſted, and by which its rendred more *Ridiculous*, than any Kingdom in the World; for none I know of is ſo infeſted with *Cheating Mountebanks*, *Savage Morrice-dancers*, *Pick-Pockets* and *prophane Players* and *Stagers*, to the ſlight of *Religion*, the ſhame of *Government*, and the great *Idleneſs*, *Expence* and *Debauchery* of the People: For which the *Spirit of the Lord is grieved*, and *the Judg-*

ments

ments of the *Almighty are at the Door*, and the Sentence ready to be pronounc'd, *Let him that is Injust, be Injust still.* Rev. 22. 11. Wherefore it is, that we cannot but loudly call upon the generality of the Times, and testifie both by our *Life* and *Doctrine* against the like *Vanities* and *Abuses*, if possibly any may be weaned from their *Folly*, and *chuse the good old Path of Temperance, Wisdom, Gravity* and *Holiness*, the only way to inherit the Blessings of *Peace* and *Plenty* here, and *Eternal Happiness* hereafter. Prov. 22. 4, 29.

§. 10. *Lastly*, Supposing we had none of these foregoing and important *Reasons* to justifie our selves, and justly to reprove the Practice of the Land in these particulars; however, let it be sufficient for us to say, That *when People have first learned to Fear, Worship and Obey their Creator, to pay their numerous vicious Debts, to alleviate & abate their oppressed Tenants, but above all outward regard, when the pale Faces are more commiserated, the pinch't Bellies reliev'd and naked Backs cloth'd; when the famished Poor, the distressed Widdow and helpless Orphan (God's Works & your fellow-Creatures) are provided for*; then I say, (if then) will be early enough for you to plead Eccl. 12. 1. Psal. 37 21. Job 13 16. Psal. 10. 2. Ps 4. 2. Ps 79. 12. Ps. 82. 3, 4. Prov. 13 14. chap. 22, 7. & 16. 22. Isa 3 14, 15 Ezek. 22. 28. Amos 5. 11, 12. ch. 8. 4, 7. 8. Isa. 1. 16, 17, 18

plead the *Indifferency* of your *Pleasures*:
Jer. 7. 6 Rom. 12. 20. 2 Chr. 19. 7. Ps. 40. 4. Act 10.34. Rom 2.11. Ephes 6.9. Col. 3.25. 1 Pet. 1.17. James 5.4, 5.
But that the *Sweat* and *tedious Labour* of the *Husband-man early* and *late*, *cold* and *hot*, *wet* and *dry*, should be converted into the *Pleasure*, *Ease* and *Pastime* of a small number of men, that the *Cart*, the *Plough*, the *Thrash should be in that continual severity laid upon* Nineteen parts of *the* Land, *to feed the inordinate Lusts and delicious Appetites of the* Twentieth, is so far from the appointment of the great Governour of the World, and God of the Spirits of all Flesh, that to imagine such horrible Injustice as the effect of his *Determinations*, and not the *Intemperance* of men, were *Wretched* and *Blasphemous*. As on the other side, it would be to deserve no *Pity*, no *Help*, no *Relief* from God Almighty for People to continue that Expence in *Vanity* and *Pleasure*, whilst the great *necessities* of such Objects, go unanswer'd; especially, since God hath made the Sons of Men but *Stewards* to each others Exigency's and Relief; yea, so strict is it enjoy'd, that on the omission of these things, we find that dreadful Sentence partly to be grounded, of *Depart from me, ye cursed, into Everlasting Fire, &c.* As on the contrary, to *visit the Sick*,

Psal. 41. 1. Mat. 25. 34, 35, 36.

see

see the Imprisoned, relieve the Needy, &c. Rom. 15. 36.
are such excellent Properties in Christ's account that th ereupon it is he will pronounce such *Blessed*, saying, *Come ye blessed of my Father, inherit the Kingdom prepared for you, &c.* So that the *Great* are not (with the *Leviathan* in the deep) to *prey* upon the *Small*, much less to make a *Sport* of the *Lives* and *Labours* of the *lesser Ones*, to gratifie their *inordinate Senses*. Jam. 2. 15, 16. Psal. 112. 9 Prov. 14. 21. Mat. 19. 21.

§. 11. I therefore humbly offer an *Address* to the *serious Consideration* of the *Civil Magistrate*, That if the *Money* which is expended in every Parish in such *vain Fashions*, as *wearing* of *Laces*, *Jewels*, *Embroderies*, *unnecessary Ribbons*, *Trimming*, *costly Furniture* and *Attendance*, together with what is commonly consumed in *Taverns*, *Feasts*, *Gaming*, *&c.* could be collected in a *publick Stock*, or something in lieu of this Extravagant and fruitless Expence, there might be *Reparations* to the *Broken Tenants*, *Work-houses* for the *Abel*, and *Alms-houses* for the *Aged* and *Impotent*: Then should we have *no Beggars* in the Land, the *Cry* of the *Widdow* and the *Orphan* would cease, and Charitable Reliefs might easily be afforded towards the *Redemption* of *poor*

Captives, and Refreshment of such *Distressed Protestants* as labour under the Miseries of *Persecution* in *other Countries*: Nay, the *Exchequer's Needs*, on just Emergencies, might be supplied by such a *Bank*: This *Sacrifice* and *Service* would please the *Just* and *Merciful God*; it would be a *Noble Example* of *Gravity* and *Temperance* to *Forreign States*, and an *unspeakable Benefit* to *our selves at home*.

Alas! why should men need *Persuasions*, to what their own *Felicity* so necessarily leads them to? Had these *Vitiosi* of the *Times* but a sense of Heathen-*Cato's Generosity*, they would rather deny their *Carnal Appetites*, than leave such noble Enterprises unattempted: But that they should *Eat*, *Drink*, *Play*, *Game* and *Sport* away their *Health*, *Estates*, and above all, their *irrevocable precious Time*, which should be dedicated to the *Lord*, as a necessary *Introduction* to a *blessed Eternity* (and then which (did they but know it) no *Worldly Solace* can come in Competition) I say, that they should be continually employ'd about these poor, low things, is to have the *Heathens judge* them in God's day, as well as *Christian Precepts* and *Examples condemn* them. And

their

their *final Doom* will prove the more Astonishing, in that this *Vanity* and *Excess* are acted under a *Profession* of the *Self-denying Religion* of *Jesus*, whose *Life* and *Doctrine* are a perpetual *Reproach* to the most of Christians. For he *(blessed Man)* was *Humble*, but they are *Proud*; He *Forgiving*, they *Revengeful*; He *Meek*, they *Fierce*; He *Plain*, they *Gaudy*; He *Abstemious*, they *Luxurious*; He *Chaste*, they *Lascivious*; He a *Pilgrim* on Earth, they *Citizens* of the *World*; In fine, He was *Meanly* born, *Poorly* attended, and *Obscurely* brought up; liv'd *despised*, and dyed *hated* of the men of his own Nation. O you pretended Followers of this Crucifi'd Jesus, *Examine your selves, try your selves; know you not your own selves, if he dwell not*, if he rule not *in you, that you are Reprobates? Be ye not deceived, for God will not be Mocked* (at last with forc'd Repentances) *such as you Sow, such you shall*, such you must *Reap in God's Day*. I beseech you hear me, and remember, you were entreated to the Salvation of God: I say, *As you Sow, you Reap*: If you are *Enemies* to the *Cross* of *Christ* (and you are so, if you will not bear it, but *do* as you *list*, and not as you

2 Cor. 13. 5.

Gal. 6. 7, 8.

ought) If you are *Uncircumcised in* Heart and Ear (and you are so, if you will not *hear* and *open* to him that *knocks at the door* within) and if you *resist* and *quench* the *Spirit* in you, that strives with you, to bring you to God (and that you certainly do, who *Rebell* against its Motions, Reproofs and Instructions) then *you sow to the Flesh, to fulfill the Lusts thereof*; and
Rom. 2. 8. *of the Flesh will you read the fruits of Corraption*; *Wo, Anguish and Tribulation from God, the Judge of quick and dead, by Jesus Christ.* But if you will *daily* bear the holy *Cross* of *Christ*, and *sow to the Spirit*; if you will *listen* to the *Light* and *Grace* that come by *Jesus*, and which he has given to all People for *Salvation*, and *square* your *Thoughts, Words* and *Deeds* thereby (which leads and teaches the Lovers of it to *deny all Ungodliness, and the Worlds Lusts, and to live Soberly, Righteously and Godly in this persent Evil World*) then may you with Confidence look for
Tit. 2. 11, 12, 13. the *blessed Hope, and joyful Coming, and glorious Appearing of the great God, and our Saviour Jesus Christ.* Let it be so, O you Christians, and escape the *Wrath* to come; Why will you dye? Let the time past suffice; remember, that *NO CROSS*,

No

NO CROWN. *Redeem* then *the Time, for the days are Evil*, and yours but very few. Therefore *Gird up the Loyns of your Minds, be Sober, Fear, Watch, Pray and Endure to the End*; calling to mind, for your Encouragment and Consolation, that all such as through *Patience* and *Well-doing* wait for *Immortality*, shall reap *Glory, Honour* and *Eternal Life in the Kingdom of the Father, whose is the Kingdom, the Power and the Glory forever*, Amen. Ephes. 15: 16. Rom. 2. 7. 9.

CHAP. XIX.

§. 1. *An Introduction to the Examples and Testimonies of those counted* Heathens, (1.) *Among the* Greeks, *viz. Of* §. 2. Cyrus. §. 3. Artaxerxes. §. 4. Agathocles. §. 5. Philip. §. 6. Alexander. §. 7. Ptolomy. §. 8. Xenophanes. §. 9. Antigonus. §. 10. Themistocles. §. 11. Aristides. §. 12. Pericles. §. 13. Phocion. §. 14. Clitomacus. §. 15. Epaminondas. §. 16. Demosthenes. §. 17. Agasicles. §. 18. Agesilaus. §. 19. Agis. §. 20. Alchomenes. §. 21. Alexandridas. §. 22. Anaxilas. §. 23. Ariston. §. 24. Archidamus. §. 25.

Cleomenes. §. 26. Derſyllidas. §. 27. Hippodamu. §. 28. Leonidas. §. 29 Lyſander. §. 30. Pauſanias. §. 31. Theopompus, &c. §. 32. *The manner of Life and Government of the* Lacedæmonians *in general.* §. 33. Lycurgus, *their Lawgiver.* (II.) *Among the* Romans, *viz. Of* §. 34. Cato. §. 35. Scipio Africanus. §. 36. Auguſtus. §. 37. Tiberius. §. 38. Veſpaſian. §. 39. Trajan. §. 40. Adrian. §. 41. Marcus Aurelius Antoninus. §. 42. Pretinax. §. 43. Peſcennius. §. 44. Alexander Severus. §. 45. Aurelianus. §. 46. Diocletian. §. 47. Julian. §. 48. Theodoſius. (III.) *The Lives and Doctrines of ſome of the* Heathen Philoſophers *among the* Greeks *and* Romans, *viz.* §. 49. Thales. §. 50. Pythagoras. §. 51. Solon. §. 52. Chilon. §. 53. Periander. §. 54. Bias. §. 55. Cleobulus. §. 56. Pittacus. §. 57. Hippias. §. 58. Gymnoſophiſtæ. §. 59. Bamburacij. §. 60. Gynæcoſmi. §. 61. Anacharſis. §. 62. Anaxagoras. §. 63. Heraclitus. §. 64. Democritus. §. 65. Socrates. §. 66. Plato. §. 67. Antiſthenes. §. 68. Xenocrates. §. 69. Bion. §. 70. Demonax. §. 71. Diogenes.

ogenes. §. 72. Crates. §. 73. Ariſtotle. §. 74. Mandanius. §. 75. Zeno. §. 76. Quintilian. §. 77. Seneca. §. 78. Epictetus. (IV.) *Of Virtuous* Heathen *Women, viz.* §. 79. Penelope. §. 80. Theoxena. §. 81. Pandora *and* Protagenia. §. 82. Hipparchia. §. 83. Lucretia. §. 84. Cornelia. §. 85. Pontia. §. 86. Arria. §. 87. Pompeja Plautina. §. 89. Plotina. 88. Pompeja Paulina. §. 90. *A Reproof to Voluptuous Women of the Times.*

§. 1. THis *Book* ſhould have ended here, but that the Power *Examples* & *Authorities* have upon the Minds of *People*, above the moſt ſenſible and preſſing Arguments, inclin'd me to preſent my *Readers* with ſome of thoſe many Inſtances that might be given in favour of the Virtuous Life recommended in this Diſcourſe; I chuſe to caſt them into *Three ſorts* of *Teſtimonies* (not after the *Threefold Subject* of the Book, but) ſuitable to the *Times*, *Qualities* and *Circumſtances* of the *Perſons* that gave them; whoſe divers *Excellencies* and *Stations* have tranſmitted their *Names* with *Honour* to our own times. The *firſt Teſtimony* comes from

thoſe called *Heathens*, the *Second*, from *Profeſs'd Chriſtians*: the *Laſt*, from *Retir'd, Aged* & *Dying Men* of *Fame* and *Learning*; being their *laſt* and *Serious Reflections*, to which no *Oſtentation* or *Worldly Intereſts* could induce them. Where it will be eaſie for the *conſiderate Reader* to obſerve, how much the *Pride*, *Avarice* and *Luxury* of the World ſtood reprehended in the judgments of Perſons of *great Credit* amongſt Men, and what was that *Life* and *Conduct*, that in their *moſt retired Meditations*, when their *ſight* was cleareſt and *Judgment* moſt free and diſ-abuſed, they thought would give *Peace here*, and lay Foundations of *Eternal Bleſſedneſs*.

I. The Teſtimonies *of ſeveral great and Virtuous Perſonages among the* Gentiles, *urged againſt the Exceſſes of the Age, in favour of the* Piety *and* Temperance *herein recommended.*

§. 2. CYRUS (than whom a greater *Monarch* we hardly find in Story) is

is more famous for his *Virtue*, than his *Power*, & indeed it was *that* which gave him *Power*: God calls him his *Shepherd*. Now let us ſee the *Principles* of his Conduct and *Life*. So *Temperate* was he in his Youth, that when *Aſtyages* urged him to *drink Wine*, he anſwered, *I am afraid leſt there ſhould be Poyſon in it; having ſeen thee reel and ſottiſh, after having drunk thereof.* And ſo careful was he to keep the *Perſians* from Corruption of *Manners*, that he would not ſuffer them to leave their Rude and Mountainous *Country* for one more Pleaſant and Fruitful, which he had conquered, *Leſt through Plenty and Eaſe*, Luxury *at laſt might debaſe their Spirits.* And ſo very *Chaſt* was he, that having taken a *Lady* of *Quality*, a moſt Beautiful Woman his Priſoner, refuſed to *ſee* her, ſaying, *I have no mind to be a Captive to my Captive.* It ſeems, he claimed no ſuch Propriety; but ſhun'd the occaſion of Evil. The *Controller* of his Houſhold asking him one day, *What he would pleaſe to have for his Dinner? Bread*, ſaith he; *for I intend to Encamp near the Water:* A ſhort and eaſie *Bill* of *Fare:* But this ſhews the *power* he had over his *Appetite*, as well as his *Souldiers*; Iſa. 44.28.

and

and that he was fit to *Command others*, that could *Command himself*. According to another saying of his, *No man* (saith he) *is worthy to Command, who is not better than those that are to Obey:* And when he came to dye, he gave this Reason of his Belief of *Immortality: I cannot*, saith he, *perswade my self to think, that the Soul of man, after having sustained it self in a mortal Body, should perish, when delivered of it, for want of it:* A Saying of perhaps as great weight, as may be advanc'd against *Atheism* from more enlightned Times.

§. 3. *ARTAXERXES Mnemon*, being upon an extraordinary occasion reduced to *Eat Barley Bread* and *dryed Figgs*, and *drink Water*; *What Pleasure* (saith he) *have I lost till now, through my Delicacies and Excess!*

§. 4. *AGATHOCLES* becoming King of *Sicily*, from being the Son of a *Potter*, always to humble his mind to his Original, *would be daily served in some Earthen Vessels upon his Table:* An Example of Humility and Plainness.

§. 5. *PHILIP*, King of *Macedon*, upon *three sorts* of *good News* arriving in *one day*, fear'd, too much success might transport him

him immoderately; and therefore *pray'd for ſome ſmall Diappointments to ſeaſon his Proſperity*, and caution his Mind under the enjoyment of it. He refuſed to oppreſs the *Greeks* with his *Garriſons*, ſaying, *I had rather retain them by kindneſs, than fear; and to be always Beloved, than for a while Terrible.* One of his *Minions* perſwading him, *To decline hearing of a Cauſe*, wherein a *particular Friend* was Intereſted; *I had much rather*, ſays he, *that thy Friend ſhould loſe his Cauſe, than I my Reputation.* Seeing his Son *Alexander* endeavour to gain the Hearts of the *Macedonians* by Gifts and Rewards, *Canſt thou believe*, ſays he, *that a man that thou haſt corrupted to thy Intereſts, will ever be true to them?* When his *Court* would have had him quarrel'd and corrected the *Peloponneſes* for their Ingratitude to him, he ſaid, *By no means; for if they deſpiſe and abuſe me after being kind to them, what will they do, if I do them harm?* A great Example of Patience in a King, and wittily ſaid. Like to this was his Reply to the Embaſſadors of *Athens*, whom asking, after Audience, *If he could do them any ſervice?* and one of them ſurlely anſweriug, *The beſt thou canſt do*

us is to Hang thy self: He was nothing disturbed, though his *Court* murmured; but calmly said to the Embassadour, *Those who suffer Injuries, are better People than those that do them.* To conclude with him, being one day fallen along the ground, and seeing himself in that posture, he cryed out, *What a small spot of Earth do we take up, and yet the whole World can't content us!*

§. 6. *ALEXANDER* was very temperate and virtuous in his Youth: A certain Governour having written to him, that a *Merchant* of the place *had several fine Boys to sell:* He return'd him this Answer with great Indignation, *What hast thou seen in any Act of my Life, that should put thee upon such a Message as this?* And avoided the *Woman*, his Courtiers flung in his way to *debauch* him: Nay, he would not see the *Wife* of *Darius*, famed the *most Beautiful Princess* of the Age; which, with his other Virtues, made *Darius* (the last *Persian* King) to say, *If God has determined to take my Empire from me, I wish it into the hands of* Alexander, *my Virtuous Enemy.* He hated *Covetousness*; for though he left *great Conquests*, he left *no Riches*; which made him thus to answer one

one that askt him dying, *Where he had hid his Treaſures? Among my Friends*, ſays he. He was wont to ſay, He *ow'd more to his Maſter for his Education, than his Father for his Birth; by how much it was leſs to* live, *than to* live Well.

§. 7. *PTOLOMY*, Son of *Lagus*, being reproach'd for his mean Original, & his Friends angry, that he did not reſent it; *We ought*, ſays he, *to bear Reproaches patiently.*

§. 8. *XENOPHANES* being jeer'd for refuſing to play at a forbidden *Game*, anſwered; *I do not fear my Money, but my Reputation; they that make Laws, muſt keep them:* A commendable Saying.

§. 9. *ANTIGONUS* being taken ſick, he ſaid, *It was a Warning from God, to inſtruct him of his Mortality.* A *Poet* flattering him with the Title of *The Son of God*; He anſwered, *My Servant knows the contrary.* Another *Sycophant* telling him, that the *Will* of *Kings* is the *Rule* of *Juſtice: No*, ſaith he, *Rather Juſtice is the Rule of the Will of Kings.* And being preſt by his *Minions* to put a *Garriſon* into *Athens*, to hold the *Greeks* in ſubjection, He anſwered, *He had not a ſtronger Garriſon, than the Affections of his People.*

§. 10.

§. 10. *THEMISTOCLES*, after all the Honour of his Life, ſits down with this Concluſion, *That the Way to the Grave is more deſirable, than the Way to Worldly Honours.* His Daughter being courted by one of *little Wit* and *great Wealth*, and another of *little Wealth* and *great Goodneſs*; he choſe the *poor man* for his *Son-in-Law*; for ſaith he, *I will rather have a Man without Money, than Money without a Man: reckoning, that not Money* but *Worth* makes the *Man.* Being told by *Symmachus, That he would teach him the Art of Memory*; gravely anſwered, *He had rather learn the Art of Forgetfulneſs*; adding, *He could remember enough, but many things he could not forget, which were neceſſary to be forgotten*; as the *Honours, Glories, Pleaſures* and *Conqueſts* he had ſpent his days in, too apt to *tranſport* to *vain Glory.* Plutrach.

§. 11. *ARISTIDES*, a wiſe and juſt *Greek*, of greateſt Honour and Truſt with the *Athenians*; He was a Great Enemy to *Cabals in Government*; the Reaſon he renders, is, *Becauſe*, ſaith he, *I would not be obliged to authorize Injuſtice:* He ſo much hated *Covetouſneſs*,

(though

(though he was *Thrice* choſen *Treaſurer* of *Athens*) that he *lived and dyed poor*, and that of *Choice*: For being therefore reproached by a *Rich Uſurer*, he anſwered, *Thy Riches hurt thee more than my Poverty hurts me.* Being once *baniſh'd by a contrary Faction in the State*, he pray'd to God, *that the Affairs of his Country might go ſo well, as never to need his Return*; which however cauſed him preſently to be recall'd: Whereupon he told them, *That he was not troubled for his Exile with reſpect to himſelf, but the Honour of his Country.* *Themiſtocles* their *General* had a Project to propoſe, to render *Athens Miſtreſs* of *Greece*, but it requried Secrecy; The People obliged him, to communicate it to *Ariſtides*, whoſe Judgment they would follow. *Ariſtides* having privately heard it from *Themiſtocles*, publickly anſwered to the People, *True, there was nothing more Advantagious, nor nothing more Unjuſt*: Which quaſht the Porject.

§. 12. *PERICLES*, as he mounted the *Tribunal, prayed to God, that not a word might fall from him, that might ſcandalize the People, wrong the Publick Affairs, or hurt his own.* One of his Friends praying

ing him to *Speak Falsly* in his favour:) *We are Friends*, saith he, *but not beyond the Altar*; meaning, not against *Religion* & *Truth*. *Sophocles* being his Companion, upon sight of a *Beautiful Woman*, said to *Pericles*, *Ah! What a lovely Creature is that!* To whom *Pericles* reply'd, *It becometh a Magistrate not only to have his hands clean, but his Tongue and Eyes also.*

§. 13. *PHOCION*, a famous *Athenian*, was honest and poor, yet he *contemned Riches*: For a certain Governour making *Rich Presents*, he return'd them saying, *I refused Alexander*'s: And when several perswaded him to accept of such Bounty, or else his Children would want; he answered, *If my Son be Virtuous, I shall leave him enough; and if he be Vicious, more would be too little.* He rebuked the Excess of the *Athens*, and that openly saying, *He that eateth more than he ought, maketh more Diseases than he can cure.* To *Condemn* or *Flatter* him, was to him alike: *Demosthenes* telling him, when-ever the People were *enraged*, they would *Kill* him; he answered, *And thou also, when they are come to their Wits.* He said, *An Orator was like*

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a *Cyprus Tree, fair and great, but fruitless. Antipater* pressing him to *submit to his sense*, he answered, *Thou canst not have me for a Friend and Flaterer too.* Seeing a man in Office to speak *much and do little*, he askt, *How can that man do business, that is already drunk with Taking?* After all the great Services of his Life he was unjustly condemned to dye, and going to the place of Execution, lamented of the People, one of his Enemies *Spit in his Face*; he took it without any disorder of mind, only saying, *Take him away.* Before Execution his Friends akt him, Whether he had nothing to say to his Son? *Yes*, said he, *Let him not Hate my Enemies, nor Revenge my Death; I see, it is better sleep upon the Earth with Peace, then with Trouble upon the softest Bed: That he ought to do that which is his Duty, and what is more is Vanity: That he must not carry two Faces: That he promise little, but keep his Premises: the World does the contrary.*

§. 13. *CLITOMACHUS* had so great a love to Virtue, & practised it with such exactness, that if at any time in Company, he *heard wanton or obscence Discourse*, he was *wont to quit the place.*

§. 15. *EPAMINONDAS* being invited to a *sacrificial Feast*, so soon as he had entred, he *with-drew, because of the sumptuous Furniture and Attire of the Place and People*, saying, *I was called at* Leuctres *to a Sacrifice; but I find it is a Debauch.* The day after the great Battel, which he obtain'd upon his Enemies, he seem'd sad and solitary, which was not his ordinary Temper; and being askt, Why? answered, *I would moderate the Joy of yesterday's Triumph.* A *Thessalian General*, and Colleague in a certain Enterprize, knowing his *Poverty*, sent him *two thousand Crowns*, to defray his part of the Charges; but he seem'd Angry, and answer'd, *This looks like corrupting me*; contenting himself with less than *five Pounds*, which he borrowed of one of his Friends for that Service. The same Moderation made him refuse the *Presents* of the *Persian* Emperor, saying, *They were needless if he only desired of him what was just; if more, he was not rich enough to corrupt him.* Seeing a Rich man refuse to lend one of his Friends Money that was in Affliction; He said, *Art not thou ashamed to refuse to help a Good man in Necessity?*

After

After he had freed *Greece* from Trouble, and made the *Thebans*, his Country-men, triumph over the *Lacedæmonians*, (till then invincible) that ungrateful People arraigned him and his Friends, under pretence of *acting something without Authority*: He, as General, *took the Blame upon himself, justified the Action both from Necessity and Success, arraigning his Judges for Ingratitude, whilst himself was at the Barr*; Which caused them to with draw with fallen Countenances, and Hearts smitten with Guilt and fear. To conclude, he was a Man of great Truth and great Patience, as well as Wisdom and Courage; for he was never observed to *Lye in Earnest, or in Jest*. And notwithstanding the ill and cross Humors of the *Thebans*, aggravated by his incomparable Hazards and Services for their Freedom and Renown, it is reported of him, *That he ever bore them patiently*, often saying, *That he ought no more to be revenged of his Country, than of his Father*. And being wounded to death in the Battel of *Mantine*, *he advised his Country-men to make Peace, none being left fit to command them: which prov'd true*. He would not suffer them to pull

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the *Sword* out of his Body, till he knew he had gained the *Victory*; and then he ended his dayes, with this Expression in his Mouth, *I dye contentedly, for it is in defence of My Country; and I am sure I shall live in the Eternal Memory of Good men.* This for a *Gentile* and a *General* hath matter of Praise and Example in it.

§. 16. *DEMOSTHENES*, the great Orator of *Athens*, had these Sentences: *That Wise men speak little, & that therefore Nature hath given men two Ears and one Tongue, to hear more then they speak.* To one that spoke much, he said; *How cometh it, that he who taught thee to speak, did not also teach thee to hold thy Tongue.* He said of a *Covetous man, That he knew not how to live all his Life time, and that he left it for another to live, after he was dead. That it was an easie thing to deceive one's self, because it was easie to perswade one's self, to what one desired.* He said, *That Calumnies were easily received, but time would alwayes discover them: That there was nothing more uneasie to Good men, than not to have the Liberty of speaking freely: And that, if one knew, what one had to suffer from the People, one would never meddle*

govern them. In fine, *That man's Happiness was to be like God, and to resemble him, we must love Truth and Justice.*

§. 17. *AGASICLES*, King of the *Lacedæmonians*, (or *Spartans*, which are one) was of the opinion, That *it was better to Govern without force*; *and*, says he, *the Means to do it, is, to govern the People as a Father governs his Children.*

§. 18. *AGESILAUS*, King of the same People, would say, *That he had rather be Master of himself, than of the greatest City of his Enemies: And to preserve his own Liberty, than to usurp the Liberty of another man. A Prince*, says he, *ought to distinguish himself from his subjects by his Virtue, and not by his State or Delicacy of Life.* Wherefore he wore *plain and simple Clothing*; *his Table was as moderate and his Bed as hard as that of an ordinary Subject.* And when he was told, That; one time or other he would be obliged to *change* his *Fashion*; *No*, saith he, *I am not given to change, even in a Change: And this I do*, saith he, *to remove from Young men any pretence to* Luxury; *that they may see their* Prince *practise, what he counsels them to do.* He added, *That the*

Foun-

Foundation of the Lacedæmonian *Laws was, To despise* Luxury, *and to reward with Liberty*; *Nor*, saith he, *should good men put a value upon that which mean and base Souls makes their Delight*. Being flattered by some with *divine Honour*, he askt them, *If they could not make Godds too! If they could, why did not they begin with themselves*; —— The same austere Conduct of Life made him refuse to have his *Statue* erected in the Cities of *Asia*; *nor would he suffer his Picture to be taken*; and his reason is good: *For*, saith he, *the fairest Portraiture of men, is their own Actions*. —— Whatsoever was to be suddainly done in the Government, he was sure *To set his hand first to the Work*, like a common Person. He would say, *It did not become men to make Provision to be Rich, but to be good*. Being askt the means to true Happiness, he answered, *To do nothing that should make a man fear to dye*; another time, *to speak well and do well*. Being called home by the *Ephori*, (or supream Magistrates (the way of the *Spartan Constitution*) he returned, saying, *It is not less the Duty of a Prince to obey Laws, than to command Men*. He conferred places of Trust and Honour upon

upon his Enemies, *that he might conſtrain their Hate into Love.* A *Lawyer* asking him for a Letter to make a Perſon Judge, that was of his own Friends; *My Friends*, ſays he, *have no need of a Recommendation to do Juſtice*---A *Comœdian* of note wondering that *Ageſilaus* ſaid nothing to him, askt, if he knew him? *Yes*, ſaith he, *I know thee*; *Art not thou the Buffoon* Callipedes? One calling the King of *Perſia* the *Great King*, he anſwered, *He is not greater than I, unleſs he hath more Virtue than I*— One of his Friends, catching him playing with his Children, he prevented him thus; *Say nothing, till thou art a Father too*---He had great care of the Education of Youth, often ſaying, *We muſt teach Children what they ſhall do, when they are men.* The *Ægyptians* diſpiſing him becauſe he had but a *ſmall Train* and a *mean Equipage*; *Oh*, ſaith he, *I will have them to know, Royalty conſiſts not in vain Pomp, but in Virtue.*

§. 19. *AGIS*, Another King of *Lacedæmonia*, being impriſoned for endeavouring to reſtore their declining Diſcipline, being askt, Whether he repented not of his Deſign? anſwered,

No; *for*, saith he, *Good Actions never need Repentance.* His Father and Mother desiring of him to grant something he thought Unjust, he answered, *I obeyed you, when I was Young*; *I must now obey the Laws, and do that which is Reasonable*—— As he was leading to the place of Execution, one of his People wept, to whom he said, *Weep not for me*; *for the Authors of this Unjust Death are more in fault then I.*

§. 20. *ALCOMENES*, King of the same People, being askt, which was the way to get & preserve *honour*; answer'd, *To despise Wealth.* Another wondering, why he refused the *Presents* of the *Messenians?* he answered, *I make Conscience to keep the Laws, that forbid it.* To a *Miser* accusing him of being so reserved in his Discourse, he said, *I had rather conform to Reason, then thy Covetousness*; or, *I had rather be Covetous of my Words, than my Money.*

§. 21. *ALEXANDRIDAS*, hearing an Exile complain of his Banishment, saith he, *Complain of the cause of it* (to wit, *his Deserts*) *for there is nothing hurtful but Vice.* Being askt, why they were so long in making the process of Criminals

nals in *Lacedæmonia? because*, saith he, *when they are once dead, they are past Repentance.* This shews their belief of *Immortality* and *eternal Bleſſedneſs*; and that even poor *Criminals*, through Repentance, may obtain it.

§. 22. *ANAXILAS* would say, *That the greateſt advantage Kings had upon other men, was their Power of excelling them in good deeds.*

§. 23. *ARISTON*, hearing one admire this expreſſion, *We ought to do good to our Friends, and evil to our Enemies*; anſwered, *By no means*; *We ought to do good to all*; *to keep our Friends, and to gain our Enemies.* A Doctrine, the moſt difficult to fleſh and Blood in all the Precepts of Chriſt's Sermon upon the Mount; nay, not allow'd to be his Doctrine, but both *An Eye for an Eye*, defended againſt his expreſs Command, and *often-times an Eye put out, an Eſtate ſequeſtred, and Life taken away under a ſpecious Zeal for Religion too*; as if Sin could be Chriſten'd and Impiety entituled to the Doctrine of Chriſt: Oh! will not ſuch *Heathens* riſe up in Judgment againſt our Worldly *Chriſtians*, in the great Day of God!

§. 24.

§. 24 *ARCHIDAMUS* alſo, King of *Sparta*, being askt, who was Maſter of *Lacedæmonia? The Laws*, ſaith he, *and after them the Magiſtrates*——One praiſing a *Muſitian* in his preſence, *Ah!* ſaith he, *but when will you praiſe a good Man?*——Another ſaying, *That man is an excellent Muſitian: that's all one*, ſaith he, *as if you would ſay, There is a good Cook*; counting both Trades of Voluptuouſneſs——Another promiſing him ſome excellent Wine; *I care not*, ſaith he, *for it will only put my Mouth out of taſte to my ordinary Liquor*; which it ſeems was *Water*——Two men choſe him an *Arbitrator*; to accept it he made them promiſe to do, what he would have them; *Then*, ſaith he, *ſtir not from this place, till you have agreed the matter between your ſelves*, which was ſoon done——*Dennis*, King of *Sicily*, ſending his Daughters Rich *Apparel*, he forbid them to wear it, ſaying, *You will ſeem to me but the more Homely*——This great man certainly was not of the mind to breed up his Children at the *Exchanges*, *Dancing-Schools* and *Play-houſes*

§. 25. *CLEOMENES*, King of the ſame People, would ſay, *That Kings ought to*

to be pleasant and familiar; but not to cheapness and contempt. He was so just a man in Power, that he drove away *Damaratus* his fellow-King, (for they had alwayes *Two*) for offering to corrupt him in a Cause before them, *Lest*, saith he, *he should attempt others less able to resist him, and so ruin the State.*

§. 26. *DERSILLYDAS* perceiving that *Pyrrhus* would force a Prince upon his Country-men, the *Lacedæmonians*, whom they lately ejected, stoutly opposed him, saying, *If thou art God, we fear thee not, because we have done no Evil; and if thou art but a Man, we are Men too.*

§. 27. *HYPPODAMUS*, seeing a young man ashamed that was catcht in bad Company, he reproved him sharply, saying, *For time to come keep such Company as thou needst not blush at.*

§. 28. *LEONIDAS*, Brother to *Cleomenes*, and a brave man, being offer'd by *Xerxes* to be made *Emperor* of *Greece*, answered, *I had rather dye for my own Country, than have an unjust Command over other mens.* Adding, *Xerxes deceiveth himself, to think it a Virtue, to invade the Rights of other men.*

§. 29. *LYSANDER* being askt by a *Persian*

ſion, what was the *beſt Frame* of *Government? That*, ſaith he, *where every one hath according to his Deſerts.* Though one of the greateſt Captains that *Sparta* bred, he had learn'd by his Wiſdom to bear Perſonal *Affronts*; *Say what thou wilt*, ſaith he, (to one that ſpoke abuſively to him) *Empty thy ſelf, I ſhall bear it.* His Daughters were contracted in Marriage to ſome Perſons of Quality, but he dying poor, they refuſed to *Marry* them; upon which the *Ephori* condemn'd each of them in a great ſome of Money, *becauſe they preferred Money before their Faith and Engagement.*

§. 30. *PAUSANIAS.* Son of *Cleombrotus*, and Collegue to *Lyſander*, beholding among the *Perſians* Spoils they took, the Coſtlineſs of their Furniture, ſaid, *It had been much better if they had been worth leſs, and their Maſters more.* And after the Victory of *Platee*, having a Dinner dreſt according to the *Perſian* manner, and beholding the Magnificence and Furniture of the Treat; *What*, ſaith he, *do theſe People mean, that live in ſuch Wealth and Luxury, to attaque our Meanneſs and Poverty*; for they lov'd to live low.

§. 31.

§. 31. *THEOPOMPUS* ſaith, *The Way to preſerve a Kingdom is to embrace the Counſels of one's Friends; & not to ſuffer the meaner ſort to be oppreſſed.* One making the *Glory* of *Sparta* to conſiſt in *Commanding well*; he anſwered, *No*; *it is in knowing how to Obey well.* He was of Opinion, *That great Honours hurt a State*; adding, *That time would aboliſh great, and augment moderate Honours among men*; meaning, that men ſhould have their Reputation they deſerve without Flattery and Exceſs.

A *Rhetorician* bragging himſelf of his Art, was reproved by a *Lacedæmonion*, *Doſt thou call that an Art*, ſaith he, *which hath not Truth for its Object?* —— Alſo, a *Lacedæmonion* being preſented with a *Harp* after Dinner by a *Muſical* Perſon, *I do not*; ſaith he, *know how to play the Fool.* Another being askt, what he thought of a *Poet* of the times, anſwered, *Good for nothing but to corrupt Youth.* Nor was this only the Wiſdom and Virtue of ſome particular Perſons, which may be thought to have given light to the dark Body of their Courts, but their *Government* was *Wiſe* and *Juſt*, and the People generally obey it, making

making *Virtue* to be true *Honour*, and that *Honour* dearer to them than *Life*.

§. 32. *LACEDÆMONIAN Customs* according to *Plutarch*, were these; "They "were very *Temperate* in their *Eating* & "*Drinking*, their most *delicate Dish* being "a *Pottage* made for the Nourishment of "antient People: They taught their "Children to *Write* and *Read*, to *Obey* "*the Magistrates*, to *endure Labour*, and "to *be bold in Danger*: The *Teachers* "of others *Sciences* were not so much as "admitted in *Lacedæmonia*—— They "had but *one Garment*, and that *new but* "*once a Year*—— They rarely used *Baths* "or *Oyl*, the custom of those parts of "the World—— Their *Youth* lay in "Troops *upon Mats*; the *Boys* and *Girls* "apart—— They accustomed their "*Youth* to *Travel by Night* without "light, to use them *not to be afraid*—— "The *Old* govern'd the *Young*; and "those of them who obey'd not the "*Aged*, were punisht.—— *It was a* "*shame not to bear Reproof among the* "*Youth, and among the Aged, matter of* "*Punishment not to give it.* They made "*ordinary Cheer* on purpose *to keep out* "*Luxury*; holding, that *mean fare*

"kept

"kept the *Spirit* free, and the *Body* fit "for Action. That *Musick* they used "was simple, without Art or *Chang-* "*ings*. Their *Songs* composed of *vir-* "*tuous Deeds* of Good men, and their "*Harmony* mixt with some *Religious Ex-* "*tases*, that *seem'd to carry their minds* "*above the fear of Death*. They per- "mitted not their *Youth* to *travel* lest "they should *corrupt their Manners*; "And for the same reason, *they permit-* "*ted not Strangers to dwell amongst them,* "*that conformed not to their way of Li-* "*ving*. In this they were so strict, that "such of their *Youth* that was not edu- "cated in their Customs, *enjoy'd not the* "*Priviledges of Natives*, whilst *Stran-* "*gers* that received them, *enjoy'd the* "*Priviledges of Natives*. They would "*suffer neither* Comœdies *nor* Tragœdies "*to be acted in their Country*. They con- "demned a *Souldier* but for *painting* his "*Buckler* of several Colours: and pub- "lickly punisht a *Young Man* for having "learnt but the *Way to a Town given to* "*Luxury*. They also banisht an *Orator* "for bragging, that he could *speak a* "*whole day upon any subject*; for they did

"not

"not like *much speaking*, much less for a "*bad Cause*——They *buried their dead* "*without any Ceremony or Superstition*; "for they only used a *Red Cloth upon the* "*Body*, *broidered with Olive Leaves*: "This *Burial* had all degrees. *Mourn-* "*ing* they forbad, and *Epitaphs* too.—— "When they *pray'd* to God, they "stretcht forth their Arms, which with "them was a sign that they must do "*good Works*, as well as make *good* "*Prayers*. They askt of God but two "things, *Patience in Labour*, *and Hap-* "*pines in Well-doing*. This account is mostly the same with *Xenophons*; adding, "*That they eat moderately and in* "*common*; *the Youth* mixed with the "*Aged*, to awe them, and give them "good Example——That in walking "they would neither *speak*, nor *turn* "*their Eyes aside* any more than if they "were *Statues* of *Marble*. The *Men* "were bred *Bashful*, as well as the *Women*, "*not speaking at Meals*, *unless they were* "*askt a Question*. When they were *fif-* "*teen Years* of *Age*, instead of leaving "them to their own Conduct, as in "other places, *they had most care of their* "*Conversation*, *that they might preserve*

"*them*

"*them from the Miſchiefs that Age is in-*
"*cident to*——And thoſe that would
"not comply with theſe Rules, were
"not counted alwayes honeſt People.
"And in this, their *Government* was ex-
"cellent, that they thought, there was
"*no greater puniſhment for a Bad man,*
"*than to be known and uſed as ſuch, at all*
"*times, in all places:* For they were *not*
"*to come into the Company of Perſons of*
"*Reputation*——They were to *give place*
"*to all others*; to *ſtand when they ſate:*
"To be *accountable to every honeſt man*
"*that met them, of their Converſation*—
"That they muſt *keep their poor Kindred.*
"That they *uſed not the ſame Freedoms*
"*that honeſt People might uſe*; By which
"means they kept *Virtue* in credit,
"and *Vice* in contempt. They uſed all
"things neceſſary for Life, without ſu-
"perfluity or want, *deſpiſing Riches and*
"*ſumptuous Apparel and Living*; judging,
"that the beſt *Ornament* of the *Body is*
"*Health*, and of the *Mind, Virtue*. And
"*ſince*, (ſaith *Xenophon*) *it is* Virtue
"*and* Temperance, *that renders us com-*
"*mendable, and that it is only the* Lace-
"dæmonians, *that reverence it publickly,*
"*and have made it the Foundation of their*

"*State*; *Their Governments of right me-*
"*rits Preference to any other in the*
"*World* —— *But that*, ſaith he, *which is*
"*ſtrange is, that all admire it, but more*
"*imitate it.* Nor is this account fantaſtical.

§. 33. *LYCURGUS*, their famous Founder and *Lawgiver*, inſtill'd theſe Principles, and by his Power with them made them Laws to rule them. Let us hear what he did; *Lycurgus* willing to retire his Citizens from a *Luxurious* to a *Virtuous Life*, and let them ſee, how much good Conduct and honeſt Induſtry might meliorate the ſtate of Mankind; applyed himſelf to introduce a new *Model* of *Government*, perſwading them to believe, *That though they were deſcended of Noble and Virtuous Anceſtors, if they were not exerciſed in a courſe of Virtue, they would, like the Dog in the Kitchin, rather leap at the Meat, than run at the Game.* In fine, they agreed *to obey* him. The firſt thing then that he did, to try his Power with them was, *To divide the Land into equal Portions*; ſo that the whole *Laconick* Country ſeem'd but the *Lots* of *Brethren*: This grieved the *Rich*; but the *Poor*, which

which were the most, rejoyced——He rendred *Wealth* useless by *Community*; and forbid the use of *Gold* and *Silver*: He made *Money* of *Iron*, too base and heavy to make a Thief. He retrencht their Laws of *Building*, suffering no more *Ornament* than could be made with an *Hatchet* and a *Saw*: And their *Furniture* was like their Houses. This course disbanded many Trades; No MERCHANT, no COOK, no LAWYER, no FLATTERER, no DIVINE, no ASTROLOGER *was to be found in* Lacedæmonia. *Injustice* was banisht their Society, having cut up the Root of it, which is *Avarice*, by introducing a *Community*, & making *Gold* and *Silver useless*. To prevent the *Luxury* of *Tables*, as well as of *Apparel*, he ordained *publick places* of *Eating*, where all should publickly be served; those that refused to come hither, were reputed *Voluptuous*, and reproved, if not corrected. He would have *Virgins labour*, as well as *Young men*, that their Bodies being used to exercise, they might be the *stronger* and *healthier*, when married, to bring forth Children. He *forbad* that *they should have any Portions*, to the

end *that none might make ſute to them for their Wealth, but Perſon and Worth*: By which means the *Poor* go off well as the *Rich*; and that their *Virtue* might prefer them, *they were deny'd to uſe any Ornaments.* He would not let the *Young People marry*, till they arrived at the *Flower of their Age*, to the end that their *Children* might be *ſtrong* and *vigorous*. *Chaſtity* was ſo general and ſo much in requeſt, that *no Law was made againſt Adultery*, believing, that *where Luxury, and the Arts leading to it, were ſo ſeverely forbid, it was needleſs.* He forbad *coſtly Offerings* in the Temple, *that they might offer often; for that God regarded the Heart, not the Offering*—— Theſe and ſome more, were the *Laws* he inſtituted, and whilſt the *Spartans* kept them, 'tis certain, they were the *firſt State* of *Greece*, which laſted about *Five Hundred Years.* It is remarkable that he would never ſuffer the *Laws to be written*, to avoid *Barratry*, and that the *Judges* might not be *tied Religiouſly to the Letter of Law*, but *left to the Circumſtances of Fact*; in which no Inconvenience was obſerved to follow.

II.

II. The *Romans* also yield us Instances to our point in hand.

§. 34. *CATO*, that sage *Roman*, seeing a Luxurious man loaden with Flesh, *Of what service*, saith he, *can that man be, either to himself or the Common-wealth?* One day beholding the *Statues* of divers *Persons* erecting, that he thought little worthy of Remembrance, that he might despise the pride of it; *I had rather*, saith he, *they should ask, why they set not up a Statue to* Cato, *than why they do*—— He was a man of Severity of Life, both *Example* and *Judge*——His *Competitors* in the *Government* hoping to be preferred, took the contrary Humour, and mightily *flattered* the *People*; this *good Man* despised their *Arts*, and with an unusual fervency cry'd out, *That the Distempers of the Common-Wealth did not require Flatterers to deceive them, but Physitians to cure them*; which struck so great an Awe upon the People, that he was first chosen of them all——The fine *Dames* of *Rome* became *Governours* to their Husbands; he lamented the Change, saying, *It is strange, that those who command the World, should yet be*

ſubject to Women——He thought thoſe *Judges* that *would not impartially puniſh Malefactors, greater Criminals than the Malefactors themſelves:* A good leſſon for the *Judges* of the World. He would ſay, *That it was better to looſe a Gift, than a Correction; for,* ſays he, *the one corrupts us, but the other inſtructs us*—That we ought not to ſeparate *Honour* from *Virtue; for then there would be few any more Virtuous.* He would ſay, *No man is fit to command another, that cannot command himſelf. Great Men ſhould be temperate in their Power, that they may keep it: For men to be too long in Offices in a Government, is to have too little regard to others, or the Dignity of the State.* They *that do nothing, will learn to do Evil. That thoſe who have raiſed themſelves by their Vices, ſhould gain to themſelves Credit by Virtue. He repented him, that ever he paſſed one day without doing good. And that there is no Witneſs any man ought to fear, but that of his own Conſcience.* Nor did his Practice fall ſhort any of his Principles.

§. 35. *SCIPIO AFRICANUS*, though a great *General*, laoded with *Honours* and *Triumphs*, preferred *Retirement* to them

them all; being used to say, That *he was never less alone, than when he was alone*; Implying, that the most busie men in the World are the most *destitute* of *themselves*; and that *external Solitariness* gives the *best Company within*. After he had taken *Carthage*, his Souldiers brought him a most Beautiful Prisoner; he answered, *I am your General*; *and refused to debase himself, or dishonour her*.

§. 36. *AUGUSTUS*, eating at the Table of one of his Friends, and a poor *Slave* breaking a Chrystal-Vessel, *fell upon his Knees, and begged him, that his Master might not fling him to the Lampreys*, as he had used to do; at which *Augustus*, hating his Friends Cruelty, *broke all his Friends Chrystal-Vessels, reproving both his Luxury and his Severity*. He never *recommended any of his own Children*, but he always added, *if they deserve it*. He reproved his Daughter for her *Excess* in *Apparel*, and *both Rebuk'd and Imprison'd her for her Immodest Latitudes*. The People of *Rome* complaining, *That Wine was dear*, *He sent them to the Fountains* telling them, *They were Cheap*.

§. 37. *TYBERIUS* would not suffer himself to be called LORD; nor yet

HIS SACRED MAJESTY; for, saye he, *they are Divine Titles, and belong not to Man.* The *Commissioners* of his *Treasury* advising him, *To increase his Taxes upon the People*; he answer'd, *No; it was fit to shear, but not to flea the Sheep.*

§. 38. *VESPASIAN* was a great and an extraordinary Man, who maintained something of the *Roman Virtue* in his time; one day seeing a *Young Man finely dress'd and richly perfum'd*, he was displeased with him, saying, *I had rather smell the Poor Man's Garlick, than thy Perfume*; and took his place and Government from him. A certain Person brought before him, that had *conspired against him*, he reproved him, and said, *That it was God who gave and took away Empires.* Another time conferring *Favour* upon his *Enemy*, and askt, Why he did so? he answered, *That he should remember me the right way.*

§. 39. *TRAJAN* would say, *That it became an Emperor to act towards his People, as he would have his People act towards him.* The *Governour* of *Rome* having delivered the *Sword* into his hand and created him *Emperor*, *Here*, saith he, *take it again; If I reign well, use it for me;*

me; if ill, uſe it againſt me. An Expreſſion which ſhews great Humility and Goodneſs, making *Power* ſubſervient to *Virtue.*

§. 40. *ADRIAN*, alſo *Emperor*, had ſeveral Sayings worthy of notice: One was, *That a good Prince did not think the Eſtates of his Subjects belong to him.* He would ſay, *That Kings ſhould not always act the King:* (that is, ſhould mix ſweetneſs with greatneſs, and be converſible by good men.) *That the Treaſures of Princes are like the Spleen that never ſwells, but it makes other parts ſhrink:* To teach *Princes, to ſpare their Subjects.* Meeting one that was his *Enemy* before he was *Emperor*, he cry'd out to him, *Now thou haſt no more to fear.* Intimating, That having Power to revenge himſelf, he would rather uſe it to do him good.

§. 41. *MARCUS AURELIUS ANTONINUS*, and a good man (the Chriſtians of his time felt it) commended his *Son* for *Weeping at his Tutors Death*, anſwering thoſe that would have rendered it unſuitable to his condition; *Let him alone*, ſays he, *it is fit he ſhould ſhew himſelf a Man, before he be a Prince.* He refuſed

refuſed to divorce his Wife at the Inſtigation of his Courtiers, though reputed Naught; anſwering, *I muſt divorce the Empire too; for ſhe brought it*; refuting them, and defending his Tenderneſs. He did nothing in the *Government* without conſulting his Friends, and would ſay, *It is more juſt that* one *ſhould follow the Advice of* Many, *than* Many *the Mind of* One. He was more *Philoſopher* than *Emperor*; for his Dominions were greater within than without: And having commanded his own Paſſions by a circumſpect Conformity to virtuous Principles, he was fit to rule thoſe of other men. Take ſome of his excellent Sayings, as followeth; *Of my Grand-Father* Verus *I have learned to be* gentle *and* meek, *and to refrain from all* Anger *and* Paſſion. *From the Fame and Memory of him that begot me, Shame-facedneſs and Manlike Behaviour: I obſerved his Meekneſs, his Conſtancy without wavering in theſe things, which after a due Examination and Deliberation he had determined: How free from all* Vanity *he carried himſelf in matter of* Honour *and* Dignity: *His* Laborioufneſs *and* Aſſiduity: *his readineſs to hear any man that had ought to ſay,*

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tending to any common good; how he did abſtain from all unchaſte Love of Youth. His moderate condeſcending to other mens occaſions, as an ordinary man——Of my Mother, to be Religious and Bountiful; and to forbare not only to do, but to intend any Evil; To content my ſelf with a ſpare Diet, and to fly all ſuch Exceſs as is incidental to great Wealth——Of my great-Grandfather, both to frequent publick Schools and Auditories, and to get me good and able Teachers at home; and that I ought not to think much, if upon ſuch occaſions I were at exceſſive Charge: I gave over the ſtudy of Rhetorick and Poetry, and of elegant, neat Language. I did not uſe to walk about the Houſe in my Senators Robe, nor to do any ſuch things. I learned to write Letters without any Affectation & Curioſity; and to be eaſie, and ready to be reconciled and well-pleaſed again with them that had offended me, as ſoon as any of them would be content to ſeek unto me again: To obſerve carefully the ſeveral Diſpoſitions of my Friends, and not to be offended with Idiots, nor unſeaſonably to ſet upon thoſe that are carried with the vulgar Opinions, with the Theorems and Tenets of Philoſophers. To love the Truth and Juſtice, and to be

kind

kind *and* loving *to all them of my House and Family, I learned from my Brother* Severus; *and it was he that put me in the first conceit and desire of an* equal Common-Wealth, *administered by* Justice *and* Equality; *and of a* Kingdom, *wherein should be regarded nothing more then the* Good *and* Wellfare (*or* Liberty) *of the* Subjects. *As for* God, *and such* Suggestions, Helps *and* Inspirations, *as might be expected, nothing did hinder, but that I might have begun long before to live according to Nature: or that even now, that I was not yet Partaker and in present Possession of that Life, that I my self (in that I did not observe those inward Motions and Suggestions, yea, and almost plain and apparent Instructions and Admonitions of God) was the only cause of it.——I that understand the Nature of that which is* Good, *that it is to be desired; and of that which is* Bad, *that it is odious and shameful; Who know moreover, that this Transgressor, whosoever he be, is my Kinsman not by the same Blood and Seed, but by participation of the same* Reason, *and of the same* divine Particle; *How can I either be hurt by any of these, since it is not in their Power to make me incur any thing that is reproachful,*

ful, or be angry & ill-affected towards him, who by nature is so near unto me? for we are all born to be fellow-Workers, as the Feet, the Hands and the Eye-lids; as the rowes of the upper and under Teeth; for such therefore to be in opposition, is against Nature——He saith, "It is high time "for thee to understand the true Nature, "both of the World, whereof thou art a "part, and of that Lord and Governour "of the World, from whom, as a Channel "from the Spring, thou thy self didst flow. And that there is but a certain limit of time appointed unto thee, which, if thou shalt not make use of, to calm and allay the many Distempers of thy Soul, it will pass away, and thou with it, and never after return——Do, Soul, do abuse and contemn thy self yet a while, and the time for thee to Repent thy self will be at an end. Every mans Happiness depends from himself; but behold, thy Life is almost at an end, whilst affording thy self no respect, thou dost make thy Happiness to consist in the Souls and Conceits of other men——Thou must also take heed of another kind of wandering; for they are idle in their Actions, who toil and labour in this Life, and have no certain Scope, to which to direct all their

their Motions and Desires. As for Life *and* Death, Honour *and* Dishonour, Labour *and* Pleasure, Riches *and* Poverty, *all these things happen unto men indeed, both* good *and* bad *equally, but as things which of themselves are neither good nor bad, because of themselves neither shameful nor praise-worthy. Consider the Nature of all worldly sensible things of those especially, which either ensnare by* Pleasure, *or for their* Irksomness *are* dreadful; *or for their outward* lustre *and* shew *are in* great esteem *and* request, *how* vile *and* contemptible, *how* base *and* corruptible, *how* destitute *of all true* Life *and* Beeing *they are. There is nothing more* wretched *than that* Soul, *which in a kind of Circuit compasseth all things, searching even the very Depths of all the Earth, and by all signs and conjectures prying into the very Thoughts of other mens* Souls; *& yet of this is not sensible, that it is sufficient for a man to apply himself wholly, and to confine all his Thoughts and Cares to the Tendence of that* Spirit which is within him, *and truly and really serve him. For even the least things ought not to be done, without relation unto the end; and the end of the reasonable Creature is,* to follow and obey him who

is

is the Reason, (*as it were*) *and the* Law *of this* great City, *and most Antient* Common-Wealth. Philosophy *doth consist in this, for a man to preserve that Spirit which is within him from all manner of* Contumilies *and* Injuries, *and above all Pains and Pleasures; never do any thing either* Rashly, *or* Feignedly, *or* Hypocritically: *He that is such, is he surely, that doth not put off to lay hold on that which is best, indeed a very Priest and* Minister *of* God, *well acquainted and in good Correspondence with him especially, that is seated and placed* within himself; *To whom also he keeps and preserveth himself, neither spotted by* Pleasure, *nor daunted by* Pain, *free from any manner of* Wrong *or* Contumely. *Let thy* God that is in thee *to rule over thee, find by thee, that he hath to do with a Man, an Aged Man, a Sociable Man, a* Roman, *a* Prince, *one that hath ordered his* Life, *as one that expecteth, as it were nothing but the sound of the Trumpet, sounding a retreat to depart out of this* Life *with all readiness. Never esteem of any thing as profitable, which shall ever constrain thee either to break thy* Faith, *or to lose thy* Modesty; *to* hate *any man, to* suspect, *to* curse, *to* dissemble, *to* lust

after

after any thing that requireth the secret of
"*Walls or Vails. But he that preferreth*
"*before all things his rational part and Spi-*
"*rit, and the* sacred Mysteries *of Vir-*
"tue, *which issueth from it, he shall ne-*
"*ver lament and exclaim; never sigh, he*
"*shall never want either Solitude or Com-*
"*pany; and which is chiefest of all, he*
"*shall live without either Desire or Fear.*
If thou shalt intend that which is present,
following the Rule of Right *and* Reason
carefully, solidly, meekly, *and shalt*
not intermix any other businesses, but shalt
study this, to preserve thy Spirit impol-
luted *and* pure, *and as one that were even*
now ready to give up the Ghost, shalt cleave
unto him, without either hope or fear of any
thing, in all things that thou shalt either
do or speak, contenting thy self with He-
roical Truth, *thou shalt live happily; and*
from this there's no man that can hinder thee.
Without relation to God, thou shalt never
perform aright any thing humane; nor on
"*the other side any thing divine. At what*
"*time soever thou wilt, it is in thy power*
"*to retire into thy self, and to be at rest:*
"*for a man cannot retire any whither for to*
"*be more at rest, and freer from all busi-*
"*ness, than to his own Soul: Afford then*
"*thy*

"thy self this Retiring continually, and "thereby refresh and renew thy self: Death hangeth over thee, whilst yet thou livest, whilst thou mayst be good. How much time and leisure doth he gain, who is not curious to know what his Neighbour hath said, or hath done, or hath attempted; but only what he doth himself, that it may be just and holy. Neither must he use himself to cut off Actions only, but Thoughts and Imaginations also, that are unnecessary; for so will unnecessary consequent Actions the better be prevented and cut off. He is poor, that stands in need of another and hath not in himself all things needful for this Life. Consider well, whether Magnanimity rather, and true Liberty, and true Simplicity, and Equanimity, and Holiness, whether these be not most kind and Natural? Honour that which is chiefest "and most powerful in the world, & that is it "which makes use of all things, and governs "all things: So also in thy self, Honour "that which is chiefest and most powreful, "and is of one kind and nature with that; "for it is the very same: which being in "thee, turneth all other things to its own "use, and by whom also thy Life is govern-"ed——What is it that thou dost stay for?

after any thing that requireth the ſecret of
"*Walls or Vails. But he that preferreth*
"*before all things his rational part and Spi-*
"*rit, and the* ſacred Myſteries *of Vir-*
"*tue, which iſſueth from it, he ſhall ne-*
"*ver lament and exclaim; never ſigh, he*
"*ſhall never want either Solitude or Com-*
"*pany; and which is chiefeſt of all, he*
"*ſhall live without either Deſire or Fear.*
If thou ſhalt intend that which is preſent,
following the Rule of Right *and* Reaſon
carefully, ſolidly, meekly, *and ſhalt*
not intermix any other buſineſſes, but ſhalt
ſtudy this, to preſerve thy Spirit impol-
luted *and* pure, *and as one that were even*
now ready to give up the Ghoſt, ſhalt cleave
unto him, without either hope or fear of any
thing, in all things that thou ſhalt either
do or ſpeak, contenting thy ſelf with He-
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"*for a man cannot retire any whither for to*
"*be more at reſt, and freer from all buſi-*
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"thy self this Retiring continually, and "thereby refresh and renew thy self: Death hangeth over thee, whilst yet thou livest, whilst thou mayst be good. How much time and leisure doth he gain, who is not curious to know what his Neighbour hath said, or hath done, or hath attempted; but only what he doth himself, that it may be just and holy. Neither must he use himself to cut off Actions only, but Thoughts and Imaginations also, that are unnecessary; for so will unnecessary consequent Actions the better be prevented and cut off. He is poor, that stands in need of another and hath not in himself all things needful for this Life. Consider well, whether Magnanimity rather, and true Liberty, and true Simplicity, and Equanimity, and Holiness, whether these be not most kind and Natural? Honour that which is chiefest "and most powerful in the world, & that is it "which makes use of all things, and governs "all things: So also in thy self, Honour "that which is chiefest and most powreful, "and is of one kind and nature with that; "for it is the very same: which being in "thee, turneth all other things to its own "use, and by whom also thy Life is govern-"ed——What is it that thou dost stay for?

An Extinction or a Translation; for either of them with a propitious and contented Mind. But till that time come, what will content thee? What else, but to worship and praise God, and to do good unto men? As he lay a dying, and his Friends about him, he spake thus, *Think more of Death than of me, that you and all men must dye as well as I:* Adding, *I recommend my Son to you, and to God, if he be worthy.*

§. 42. **Pertinax**, also *Emperor*, being advised to save himself from the *Fury* of the *Mutineers*, answered, *No; What have I done, that I should hide or run?* Shewing, that *Innocence* is bold, and should never give ground.

§. 43. **Pescennius**, seeing the Corruption that reigned among Officers of Justice, advised, *That Judges should have first Salaries, that they might do their Duty without any Bribes or Perquisit.* He said, *He would not offend the Living, that he might be praised when he was dead.*

§. 44. **Alexander Severus**, having tasted both of a private Life, and the state of an Emperor, had this censure; *Emperors*, says he, *are ill Managers of the publick Revenue, so feed*

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so many unuſeful Mouths; wherefore he retrencht his Family from Pompous to Serviceable. He would not employ *Perſons of Quality* in his *Domeſtick Service*, thinking it too *mean* for them, and too coſtly for him; adding, *That Perſonal Service was the work of the loweſt order of People.* He would never ſuffer *Offices* of *Juſtice* to be *ſold*; *For*, ſaith he, *it is not ſtrange that men ſhould ſell what they buy*; meaning *Juſtice.* He was impartial in correction; *My Friends*, ſays he, *are dear to me, but the Common-Wealth is dearer.* Yet he would ſay, *That ſweetning Power to the People, made it laſting: That we ought to gain our Enemies, as we keep our Friends*; that is, by *kindneſs.* He ſaid, *That we ought to deſire Happineſs, and to bear Affliction; that thoſe things which are deſirable, may be pleaſant; but the Troubles we avoid, may have moſt profit in the end.* He did not like *Pomp* in *Religion*; for *It is not Gold, that recommends the Sacrifice, but the Piety of him that offers it.* A Houſe being in Conteſt betwixt ſome *Chriſtans* and *Keepers* of *Taverns*, the one to *perform Religion*, the other, to *ſell Drink* therein; he decided the matter thus; *That*

it was much better, that it were any way empl.y'd to Worſhip God, *than to make a* Tavern *of it.* Behold! by this we may ſee the Wiſdom and Virtue that ſhined among *Heathens.*

§. 45. *AURELIANUS* the *Emperor,* having threatned a certain Town that had rebelled againſt him, that he would not *leave a Dog alive* therein; and finding the fear he raiſed, brought them eaſily to their Duty, *bid his Souldiers, go kill all their Dogs*; and pardoned the People.

§. 46. *DIOCLESION* would ſay, *That there was nothing more difficult than to Reign well*; and the Reaſon he gave, was, *That thoſe who had the Ears of Princes, do ſo continually lay Ambuſhes to ſurprize them to their Intereſts, that they can hardly make one right ſtep.*

§. 47. *JULIAN* coming to the Empire, drove from the Palace *Troops* of *Eunuchs, Cooks, Barbers,* &c. His reaſon was this, *That having no Women, he needed no Eunuchs; and loving ſimple, plain Meat, he needed no Cooks*; And he ſaid, *One Barber would ſerve a great many.* A good Example for the Luxurious Chriſtians of our times.

§. 48.

§. 48. *THEODOSIUS* the younger, was ſo merciful in his Nature, that inſtead of putting People to Death, he wiſht, *It were in his Power to call the dead to Life again.*

II. Theſe were the Sentiments of the ancient Grandees of the World, (to wit) *Emperors, Kings, Princes, Captains, States-men, &c.* not unworthy of the thoughts of Perſons of the ſame figure and Quality now in beeing; and for that end they are here collected, that ſuch may with more eaſe and brevity behold the true *Statues* of the *Ancients*, not loſt or leſſen'd by the *Decays* of *Time* I will now proceed to report the virtuous Doctrines and Sayings of men of more Retirement, ſuch as *Philoſophers* and *Writers* of both *Greeks* and *Romans*, who in their reſpective times were Maſters among the Civility, Knowledge and Virtue among the *Gentiles*, being moſt of them many Ages before the Coming of Chriſt.

§. 48. **Thales**, an Antient *Greek Philoſopher*, being askt by a Perſon that had committed Adultery, *If he might not Swear?* anſwer'd, *By no means; for* Laert Plut. Simp ſept. Sap.

Perjury *is not less sinful then* Adultery; *and so thou wouldst commit two Sins to one ver one.* Being askt, *What was the best Condition of a* Government? answer'd, *That the People be neither Rich nor Poor*; for he placed *external Happiness* in *Moderation*. He would say, *That the hardest thing in the World was, to know man's self; but the best, to avoid those things which we reprove in others.* That *we ought to chuse well, and then to hold fast.* That *the Felicity of the Body consists in Health, and that in Temperance; and the Felicity of the Soul in Wisdom.* He thought, *that God was without Beginning or End; that he was the Searcher of Hearts; That he saw Thoughts, as well as Actions.* For being askt of one, *If he could Sin, and hide it from God,* answered, *No; How could I, when he that thinks Evil, cannot?*

§. 50. **Pythagoras**, a Famous and Virtuous *Philosopher* of *Italy*, being askt, *When men might take the Pleasure to their Passions*, answer'd, *When they have a mind to be worse.* He said, *The World was like a Comœdy, and the true Philosophers the Spectators.* He would say, *That Luxury led to Debauchery, and*

Laert.

Debauchery

Drunchery to Violences; and they to bitter Repentance: That *he who taketh too much care of his Body, makes the Prison of his Soul more insufferable:* That *those who reprove us, are our best Friends.* That *men ought to preserve their Bodies from Diseases by Temperance, their Souls from Ignorance by Meditation; their Will from Vice by Self-denial;* and *their Country from civil War by Justice.* That *it is better to be loved than fear'd.* That *Virtue makes bold; but,* saith he, *there is nothing so fearful as an evil Conscience.* He said, *That men should believe of a Divinity, that it is, and that it overlooks them and rewardeth them not; there is no being nor place without God.* He told the *Senators* of *Corcyra* (being *two Thousand*) praying his Advice, That *they received their Country as a* Depositum *from the People; therefore they should so mannage it, since they were to resign their Account with their Trust to their own Children: That the way to do it, was to be* Equal *to all the Citizens, and to excel them in nothing more then Justice.* That *every one of them should so govern their Family, that he might refer himself to his own House, as to a Court of Judicature, taking great Care*

to preserve natural Affection: That *they be* Chaſt, *knowing only their own Wives:* That *they be Examples of* Temperance *in their own Families, and to the City:* That *in Courts of Judicature none attest God by an* Oath, *but uſe themſelves ſo to ſpeak, as they may be believed without an* Oath. That *the diſcourſe of that Philoſopher is vain, by which no Paſſion of a man is healed; for as there is no benefit of Medicine, if it expell not Diſeaſes out of Bodies; ſo neither of Philoſophy, if it expell not* Ill *out of the Soul.* Of *God, an Heavenly Life* and *State,* he ſaith thus, *They mutually exhorted one another that they ſhould not tare aſunder God, which is in them.* Their *Study and Friendſhip by Words and Actions, had reference to ſome divine Temperament, and to Union with God, and to Unity with the Mind and the divine Soul.* That *all which they determine to be done, aim and tend to the acknowledgment of the Deity: This is the Principle; and the whole Life of man conſiſts in this, that he follow God; and this the ground of Philoſophy.* He ſaith,

Hope all things, for to none belongs deſpair
All things to God eaſie and perfect are.

The

The work of the Mind is Life; the work of God is Immortality, Eternal Life. The Mind *of man is term'd* God *by* participation; *the rational* Soul, *if directed by the Mind, it inclines the Will to Virtue, is term'd the* good Dæmon *or* Genius? if *by Phantaſie and ill Affections it draws the Will to Vices, the* evil Dæmon: Whence *Pythagoras* deſireth of God, *To keep us from Evil, and to ſhew every one the* Dæmon *he ought to uſe. Rational man is more noble then other Creatures, as more divine, not content ſolely with one operation (as all other things drawn along by Nature, which alwayes acts after the ſame manner) but endued with various Gifts, which he uſeth according to his free will, in reſpect of which Liberty*

——Men are of Heavenly Race
Taught by diviner Nature,
what t' imbrace.

By *Diviner Nature* is meant the *Intellectual Soul*, as to *Intellect* man approches nigh to God; as to *inferior ſenſes*, he recedeth from God; *Chorus* the infinite Joy of the bleſſed Spirits, their immutable Delight, ſtil'd by *Homer* ἀσβέστος γέλως (*inextinguiſhable Laughter*) For, *what greater Pleaſure then to behold*

the

the ſerene Aſpect of God, and next him the Idea's *and Forms of all things more purely and tranſparently, than ſecondarily in created Beeings.* The *Pythagoreans* had this Diſtich, commonly called the *Golden Verſes:*

Rid of this Belly, if the Heavens free
You reach, henceforth Immortal you ſhall be.

Or thus:

As after Death arrive the Heavenly plain,
Are ſtraighily Gods, and never dye again.

Sympoſ. Sept. ſap.

§. 51. **Solon,** eſteem'd (as *Thales*) one of the ſeven *Sages* of *Greece*, a noble Philoſopher, and a Law-giver to the *Athenians*, was ſo *humble*, that he refuſed to be Prince of that People, and voluntarily baniſht himſelf, when *Piſiſtratus* uſurpt the Government; reſolving, there never to out-live the Laws and Freedom of his Country. He would ſay, That *to make a Government laſt, the Magiſtrates muſt obey the Laws, and the People the Magiſtrates.* It was his Judgment, that *Riches brought Luxury, and Luxury brought Tyranny.* Being askt by *Cræſus*, King of *Lydia*, when ſeated in his Throne Richly cloathed and Magnificently attended, *If he had ever ſeen*

Plutarch. Herodot.

any

any thing more Glorious? he answer'd, Cocks, Peacocks and Pheasants, by how much their Beauty is Natural. These undervaluing Expressions of wise *Solon* meeting so pact upon the *Pride* and *Luxury* of *Crœsus*, they parted; The one desirous of *Toys* and *Vanities*, the other an Example and Instructer of true *Nobility* and *Virtue*, that contemned the King's Effeminacy. Another time *Crœsus*, askt him, *Who was the most happiest man in the World?* (expecting he should have said, *Crœsus*, because the most famous for Wealth in those parts) he answered, Tellus, *who though poor, yet an honest and good Man, and contented with what he had; That after he had served the* Common-Wealth *faithfully, and seen his Children and Grand-Children virtuously educated, dyed for his Country in a good old Age, and was carried by his Children to his Grave.* Thus much displeased *Crœsus*, but he dissembled it. Whilst *Solon* recommended the Happiness of *Tellus*, *Crœsus* moved, *Demanded whom he assigned the next place to?* (making no question but himself should be named) *Cleobis*, saith he, and *Bito*, *Brethren that loved well, had a Competency, were of great Health*

Plutarch. Laert. Heredot.

Health and Strength; moſt tender and obedient to their Mother, Religious of Life, who after ſacrificing in the Temple, fell aſleep and waked no more. Here at *Croeſus* growing angry, *Strange!* ſaith he, *doth our Happineſs ſeem ſo deſpicable, that thou wilt not rank us equal with private Perſons?* *Solon* anſwer'd, *Deſt thou enquire of me about humane Affairs? Knowſt thou not, that divine Providence is ſevere, and often full of Alteration? Do not we in proceſs of time ſee many things we would not? Ay, and ſuffer many things we would not* *Count mans Life at Seventy Years,* According to the *Athenian* Account. *which makes Twenty Six Thouſand, Two Hundred and Fifty and odd dayes; there is ſcarcely one day like another: ſo that every one, O* Croeſus, *is attended with* Croſſes. *Thou appeareſt to me very* Rich, *and* King *over many People, but the Queſtion thou aſkſt, I cannot reſolve, till I hear thou haſt ended thy dayes happily: For he that hath much* Wealth, *is not happier than he that gets his Bread from day to day, unleſs Providence continue thoſe good things, and that he dieth well. In every thing, O* King, *we muſt have regard to the End; for many to whom God diſpenſed worldly good things, be at laſt*

utterly

utterly deſerts. *Solon*, after his Diſcourſe, not flattering *Cræſus*, was diſmiſt, and accounted unwiſe, that he neglected the preſent good, out of regard to the future. *Æſop*, (that writ the Fables, was then at *Sardis*, ſent for thither by *Cræſus*, and much in favour with him) was grieved to ſee *Solon* ſo unthankfully diſmiſt, and ſaid to him, *Solon*, we muſt either tell Kings nothing at all, or what may pleaſe them: *No*, ſaith *Solon*, *either nothing at all, or what is beſt for them.* However, it was not long but *Cræſus* was of another mind; for, being taken Priſoner by *Cyrus*, (the Founder of the *Perſian* Monarchy) and by his Command Fetter'd, put on a Pile of Wood to be burnt, *Cræſus* ſighed deeply, and cryed, *O Solon! Solon!* *Cyrus* bid the Interpreter ask, On whom he called? he was ſilent; at laſt, preſſing him, anſwer'd, *Upon him whom I deſire, above all Wealth, would have ſpoken with all Tyrants.* This not underſtood, upon further Importunity he told them, Solon *an* Athenian, *who long ſince* (ſays he) *came to me, and ſeeing my Wealth, deſpiſed it; beſides, what he told me, is come to paſs: Nor did his Counſel belong* Herodot. Halycar.

to

to me alone, but to all Mankind, especially those that think themselves happy. Whilst *Crœsus* said thus, the Fire began to kindle, and the out-parts seized by the Flame: *Cyrus* informed of the Interpreters, what *Crœsus* said, began to be troubled; and knowing himself to be but a Man, and that to use another, *not inferiour to himself in Wealth*, so severely, might one day be retaliated, instantly *Commanded the Fire to be quenched, and* Crœsus *and his Friends to be brought off*: Whom, ever after as long as he lived, *Cyrus* had in great Esteem. Thus *Solon* gain'd due Praise, that of *Two Kings his Advice preserved One, and instructed the Other.* And as it was in *Solon*'s time, that *Tragical Plays* were first invented so was he most severe against them, foreseeing the Inconveniencies that followed, upon the Peoples being affected with that Novelty of *Pleasure.* It is reported of him, That he went himself to the *Play*, and after it was ended, he went to *Thespis*, the great *Actor*, and askt him, *If he were not ashamed to tell so many Lyes in the face of so great an Auditory? Thespis* answered (as it is now usual) *There is no harm nor shame to act*

such

ſuch things in Jeſt. *Solon* ſtriking his ſtaff hard upon the ground, reply'd, *But in a ſhort time, we who approve of this kind of* Jeſt, *ſhall uſe it in* Earneſt *in our common Affairs and Contracts.* In fine, he abſolutely *forbad* him to *teach* or *act Plays*, conceiving them Deceitful and Unprofitable, diverting Youth and Trades-men from more neceſſary and virtuous Employments. He defined the *Happy*, *Who are competently furniſhed with outward Callings, that live Temperately and Honeſtly*: He would ſay, *That Cities are the Common-ſhore of Wickeneſs.* He affirmed *that the beſt Family, who got not unjuſtly, kept not unfaithfully, ſpent not with Repentance. Obſerve* (ſaith he) *Honeſty in thy Converſation more ſtrictly than an Oath. Seal Words with Silence; Silence with Opportunity. Never Lye, but ſpake the Truth. Fly Pleaſure, for it brings Sorrow. Adviſe not the People what is moſt pleaſant, but what is beſt. Make not Friends in haſte, nor haſtily part with them. Learn to obey, and thou wilt know how to command. Be arrogant to none; be mild to thoſe that are about thee. Converſe not with Wicked Perſons. Meditate on ſerious things. Reverence thy Parents. Cheriſh thy* Stob. Serm. 3. Clem. Alex. Storm. 2.

thy Friend. Conform to Reason, and in all things take Counsel of God. In fine, his two short Sentences were these, *Of nothing too much*; and *know thy self.*

§. 51. **Chilon,** (another of the *Wise Men* of *Greece*) would say, *That it was the perfection of a Man, to fore-see and prevent Mischiefs. That herein good People differ from bad Ones, Their Hopes were firm and assured: That God was the great Touch-stone, of Mankind. That mens Tongues ought not to out-run their judgment. That we ought not to flatter great Men, lest we exalt them above their Merit and Station; nor to speak hardly of the Helpless. They that would Govern a State well, must Govern their Families well.* He would say, *That a man ought to behave himself, that he falls neither into Hatred nor Disgrace.* That *that Common-Wealth is happiest, where the People mind the Law more than the Lawyers. Men should not forget the Favours they receive, nor remember those they do.* Three things he said were difficult, yet necessary to be observed, *To keep Secrets, Forgive Injuries, and use Time well. Speak not ill* (says he) *of thy Neighbour. Go slowly to the*

Feasts

Feasts of thy Friends, but swiftly to their Troubles. Speak well of the dead. Shun Busie-bodies. Prefer Loss before Covetous Gain. Despise not the Miserable. If Powerful, behave thy self mildly, that thou mayst be lov'd, rather than fear'd. Order thy House well: Bridle thy Anger: Grasp not at much: Make not haste, neither dote upon any thing below. A Prince (saith he) *must not take up his time about Transitory and Mortal things; Eternal and Immortal are fittest for him.* To conclude, he was so just in all his Actions, that *Lacretius* tells us, *He professed, in his Old Age, That he had never done any thing contrary to the Conscience of an Upright Man; only, that of one thing he was doubtful, having given Sentence against his Friend according to Law, he advised his Friend to appeal from him* (his Judge) *so to preserve both his Friend and the Law.* Thus true and tender was Conscience in Heathen-*Chilon.*

§ 53. **Periander,** (Prince and Philosopher too) would say, *That Pleasures are Mortal, but Virtues Immortal. In Success be Moderate, in Disappointments, Patient and Prudent. Be alike to thy Friends in Prosperity and in Adversity:* Laert. Suid. Protag. Stob. 28.

Peace is good, Rashness Dangerous; Gain sordid: Betray not Secrets; Punish the Guilty; Restrain men from Sin. They that would Rule safely, must be guarded by Love, not Arms. To conclude; saith he, *Live worthy of Praise, so wilt thou dy blessed.*

Laert. Stob. §. 54. **Bias,** (one of the seven Wise Men) being in a *Storm* with Wicked men, who cry'd mightily to God; *Hold your Tongues,* saith he, *it were better he knew not you were here:* A Saying that hath great Doctrine in it; the *Devotion* doth the Wicked no good: It answers to that Passage in Scripture, *The Prayers of the Wicked are an Abomination to the Lord.* An Ungodly Man asking him, *What Godliness was?* he was silent; but the other murmuring; saith he, *What is that to thee, that is not thy Concern?* He was so tender in his Nature, that he seldom judg'd any *Criminal* to *Death,* but he *wept,* adding, *One part goeth to God, and that other part I must give the Law. That man is unhappy,* saith he, *that cannot bear Affliction. It is a Disease of the Mind to desire that which cannot or is not fit to be had. It is an ill thing not to be mindful of other mens Mis-*

ries

rius. To one that askt, *What is hard?* he answered, *To bare chearfully a Change for the worse. Those*, says he, *who busie themselves in vain Knowledge, resemble Owls that see by night, and are blind by day; for they are sharp-sighted in Vanity; but dark at the approach of true Light and Knowledge.* He adds, *Undertake deliberately; but then go through: Speak not hastily lest thou sin. Be neither silly nor subtil. Hear much; speak little and seasonably. Make Profession of God every where; and impart the Good thou dost not to thy self, but to the Power of God.* His Country being invaded, and the People flying with the best of their Goods, askt, *Why he carried none of his? I*, saith he, *carry My Goods within me* (Valer. Max. adds, *in his Breast, not to be seen by the Eye, but to be prized by the Soul; not to be demolisht by mortal Hands; present with them that stay, and not forsaking those that fly!*)

§. 55. **Cleobulus**, Prince and Philosopher of *Lyndus*, he would say, *That it was Man's Duty to be alwayes employ'd upon something that was good.* Again, *Be never vain nor ingrateful. Bestow your Daughters Virgins in years,* Lært. Plut. Sympos. Sap. sept. Stob. ser.

but Matrons in Discretion. Do good to thy Friend, to keep him; to thy Enemy to gain him. When any man goeth forth, let him consider, what he hath to do; when he returneth, examine, what he hath done? Know, that to reverence thy Father, is Duty. Hear willingly, but trust not hastily. Obtain by Perswasion, not by Violence. Being Rich, be not exalted: Poor, be not dejected: Fore-go Enmity. Instruct thy Children; Pray to God, and persevere in Godliness.

Plutarch. Stob. 28.

§. 56. **Pittacus**, being askt, What was best? he answered, *To do the present thing well.* He would say, *What thou dost take ill in thy Neighbour, do not thy self. Reproach not the Unhappy; for the hand of God is upon them. Be true to thy Trust. Bare with thy Neighbour: Love thy Neighbour: Reproach not thy Friend, though he recede from thee a little.* He would say, *That Common-Wealth is best ordered, where the Wicked have no Command, and that Family, which hath neither Ornament nor Necessity.* To conclude; *He advised to acquire Honesty; love Discipline; observe Temperance; gain Prudence; mind Diligence, and keep Truth, Faith and Piety.* He had a *Brother*, who dying without

without *Issue*, left his Estate; so that when *Cræsus* offered him *Wealth*, he answered, *I have more by half, than I desire.* He also affirmed That *Family the best, who got not unjustly, kept not unfaithfully, spent not with Repentance*; and that *Happiness consists in a Virtuous and Honest Life, in being content with a Competency of outward things, and in using them temperately.* And to conclude, *he earnestly enjoyn'd all to flee corporal Pleasures*; for (says he) *it certainly brings Sorrow: But observe an honest Life more strictly than an Oath: Mediate on serious things.*

§. 57. **Hippias**, a Philosopher, it recorded of him, 'That he would have every one provide Necessaries for himself; And that he might do, what he taught, *he was his own Tradesman:* He was singular in all such *Arts* and *Employments*, that he made the very *Buskins* he wore. A better Life, than an *Alexander*'s. Cic. lib. de Orat.

§. 58. The **Gimnosophistæ** were a Sect of *Ppilosophers* in *Ægypt*, that do despised *gaudy Apparel*, and the rest of the World's Intemperance, that they went almost *Naked*, living poor- Plin. 7. 2. Cic Tusc. Quest 5.

'ly and with great Meanness; by which 'they were enabled against all *Cold*, and 'overcame that *Lust by Innocence*, which 'People that are called Christians (*though* 'covered) *are overcome withal.*

§. 59. The **Bamburacij** were a certain *great People*, that inhabited about the River *Tygris* in *Asia*; who observing the great influence *Gold*, *Silver* and *precious Jewels had upon their Minds*, *agreed to bury all in the Earth*, *to prevent the Corruption of their Manners.* They us'd inferior *Mettals*, and liv'd with mean and very ordinary Accommodation; wearing mostly but *one very grave* and *Plain Robe* to cover Nakedness. *It were well, if Christians would mortifie their insatiable Appetites after Wealth and Vanity any way, for* Heathens *judge them.*

Plin.

§. 60. The *Athenians* had *Two* distinct Numbers of men, called, the **Gynæcosmi** and **Gynaeconomy**, these were appointed by the Magistrates *To over-look the Actions of the People*: The *first* was to see, *that they appareled and behaved themselves gravely*; *especially*, *that Women were of Modest Behaviour*

Vide Suid.

Behaviour: And the *other* was to be present at their *Treats* and *Festivals To see that there was no Excess, nor disorderly Carriage.* And in case any were found *Criminal* they had full Power to *Punish* them. When, Alas! when shall this *Care* and *Wisdom* be seen amongst the Christians of these Times, that so *Intemperance* might be prevented! But 'tis too evident, they love the *Power*, but despise the *Virtue* of *Government.*

§. 61. **Anacharsis**, a *Scythian*, was a great Philosopher, *Cræsus* offered him large *Sums* of *Money*; *but he refused them: Hanno* did the like; to whom he answer'd, *My Apparel is a* Scythian *Rug*; *My Shoes, the Hardness of my Feet*; *My Bed, the Earth*; *My Grace, Hunger: You may come to me, as one that is contented*; *but those* Gifts *which you so much esteem, bestow either on your Citizens, or in Sacrifice to the Immortal God.* Cic. Tusc. Quest 5. Clem. Alex. storm.

§. 62. **Anaxagoras**, a Noble man, but true Philosopher, left his great Patrimony to seek out Wisdom: And being reproved by his Friends for the *little Care* he had of his *Estate*, answer'd, *It is enough that you care for it.* One askt Plut. contra usurt. Lysand Cic. Tusc. Quest 5.

him, Why he had no more *Love* for his *Country*, than to leave it? *Wrong me not*, saith he, *my greatest Care is my Country*, pointing his Finger towards *Heaven*. Returning home, and taking a view of his great Possessions; *If I had not dis-regarded them* (saith he) *I had Perish'd*. He was a great Clearer and Improver of the Doctrine of *One Eternal God*, denying Divinity to *Sun*, *Moon* and *Stars*; saying, *God was Infinite, not confined to place, the Eternal Wisdom and Efficient Cause of all things, the Divine Mind and Understanding; who when matters was confused, came and reduced it to order, which is the World we see.* He suffered much from some Magistrates for his Opinion; yet dying, was admired by them: His *Epitaph* in English thus:

Here lies, who through the truest Paths did Pass
To th' World Cœlestial just Anaxagoras.

§. 62. **Heraclites**, was invited by King *Darius*, for his great *Virtue* and *Learning*, to this Effect; *Come as soon as thou canst to my Presence and Royal Palace; for the* Geeks *for the most part are not Obsequious to Wise Men, but despise the good*

good things which they deliver: With me you ſhall have the firſt Place, *and daily* Honour *and* Titles: *Thy way of Living ſhall be as Noble as thy Inſtructions.* But *Heraclitus* refuſing his Offer, return'd this Anſwer: "*Heraclitus* to *Darius* the "King, *Health. Moſt men living refrain "from Juſtice and Truth, and purſue Un-"ſatiableneſs and* vain Glory, *by reaſon "of their Folly: But I having forgot all "Evil, and ſhunning the Society of "inbred* Envy *and* Pride, *and will never "come to the Kingdom of* Perſia, "*being contented with a little, according "to my own Mind.* He alſo ſlighted the *Athenians.* He had great and clear Apprehenſions of the *Nature* and *Power* of *God,* maintaining his *Divinity* againſt the *Idolatry* in Faſhion. This Definition he gives of God; *He is not made with hands, The whole World adorned with his Creatures, is his Manſion. Where is God? Shut up in Temples? Impious Men! who place their God in the Dark. It is a Reproach to a Man to tell him, he is a* Stone; *yet the* God *you profeſs, is born of a* Rock; *You Ignorant People! you know not* God: *His Works bare witneſs of him.* Of himſelf he hath, *O ye Men! will ye not*

not learn, why I never Laugh? *it is not that I hate Men, but their* Wickedness: *If you would not have me* Weep, *live in* Peace: *You carry* Swords *in your Tongues; you* Plunder *Wealth.* Ravish *Women,* Poyson *Friends,* Betray *the Trust the People repose in you; Shall I* Laugh, *when I see men do these things? Their* Garments, Beards *and* Heads *adorned with unnecessary Care? A* Mother *deserted by a Wicked* Son? *or Young men consuming their Patrimony? A Citizens* Wife *taken from him? A* Virgin *Ravisht? A* Concubine *kept as a Wife? Others filling their Bellies at* Feasts *more with Poyson, than with Dainties?* Virtue *would strike me* blind *if I should* laugh *at your Wars. By* Musick, Pipes *and* Stripes *you are excited to things contrary to all Harmony.* Iron, *a Mettal more proper for* Ploughs *and* Tillages *is fitted for* Slaughter *and* Death: *Men raising Arms of Men, covet to* Kill *one another, and punish them that quit the Field, for not staying to Murder men. They Honour as* Valiants *such as are* Drunk *with* Blood; *but* Lyons, Horses, Eagles *and other Creatures, use not* Swords, Bucklers *and Instruments of War; their* Limbs *are their Weapons,*

some

ſome their Horns, *ſome their* Bills, *ſome their* Wings; *to one is given Swiftneſs, to another Bigneſs, to a third Swimming: No Irrational Creature uſeth a* Sword, *but keeps it ſelf within the Laws of its Creation, except* MAN *that doth not ſo; which brings the heavier Blame, becauſe he hath the greateſt Underſtanding. You muſt leave your* Wars *and your* Wickedneſs, *which you ratifie by a* Law, *if you would have me leave my* Severity. *I have Overcome* Pleaſure, *I have overcome* Riches, *I have overcome* Ambition, *I have maſtered* Flattery; Fear *hath nothing to object againſt me,* Drunkenneſs *hath nothing to charge upon me,* Anger *is afraid of me: I have won the Garland, in fighting againſt theſe Enemies.*—This, and much more, did he write in his Epiſtles to *Hermodorus*, of his Complaints againſt the great Degeneracy of the *Epheſians*. And an Epiſtle to *Aphidamus*, he writes, *I am fallen Sick*, Aphidamus, *of a Dropſie; whatſoever is of us, if it get the Dominion, it becomes a Diſeaſe. Exceſs of* Heat *is a* Feaver; *Exceſs of* Cold, *a* Palſie; *Exceſs of* Wind, *a* Colick: *my Diſeaſe cometh from Exceſs of* Moiſture. *The* Soul

is

is SOMETHING DIVINE, *That keeps all these in due Proportion. I know the Nature of the* World; *I know that of* Man; *I know* Diseases; *I know* Health; *I will Cure my self,* **I will imitate God,** *who makes equal the Inequalities of the World: but if my Body be overpress, it must descend to the place ordained; however,* **my Soul shall not descend, but being a thing Immortal, shall ascend on high, where an heavenly Mansion shall receive me.** ——A most weighty and pathetical Discourse: They that know any thing of God, they may savour something *Divine* in it. Oh! that the degenerate Christians of the Times would but take view of the *Virtue*, *Temperance*, *Zeal*, *Piety* and *Faith* of this *Heathen*, who notwithstanding that he lived Five Hundred Years before the *Coming* of *Christ* in the Flesh, he had these Sentences; *God punisheth not by taking away* Riches; *he rather alloweth them to the Wicked to discover them*; *for* Poverty *may be a Vail*: Speaking of God, *How can that Light which*

which never sets, be ever hidden or obscur'd? Justice, saith he, *shall seize one day upon Defrauders and Witnesses of false things, unless a man hopes to the end for that which is not to be hoped for, he shall not find that which is unsearchable*; which *Clemens*, an antient Father, applied to *Isa.* 6. *Unless you believe, you shall not understand.* Heraclitus *derided the Sacrifices of Creatures*; *Do you think*, saith he, *to pacifie God and cleanse your selves by polluting your selves with Blood? as if a man should go into the Dirt to cleanse himself?* Which shewed a sight of a more *Spiritual Worship*, than that of the *Sacrifices* of *Beasts.* He lived solitarily in the *Mountains*, had a sight of his End; and as he was prepared for it, so he rejoyced in it. These certainly were the men, *who having not a Law without them, became a Law unto themselves, shewing forth the Work of the Law written in their Hearts.* And who shall therefore judge the *Circumcision*, that the *Law*, and receive the Reward *WELL DONE*, by him who is Judge of Quick and Dead,

§. 64. Democritus, would say, *That he had liv'd to an extraordinary Age, by*

by keeping himself from Luxury *and* Excess. *That a little Estate went a great way with men that were neither Covetous nor Prodigal. That* Luxury *furnisht great Tables with variety; and* Temperance *furnisheth little ones. That* Riches *do not consist in the Possession, but right use of Wealth.* He was a man of great Retirement; avoiding *publick Honours* and *Employments:* Bewail'd by the People of *Abdera* as *Mad*, whilst indeed he *only smiled at the Madness of the World.*

§. 64. **Socrates**, the most *divine* and *learned Philosopher* of his time, (and of whom 'tis reported *Apollo* gave this Character, *That he was the wisest man on Earth)* was a man of severe Life, and instructed People *gratis*, in *just*, *grave* and *virtuous manners:* For which being envied by *Aristophanes*, the vain *Comical Wit* of that Age (as one spoiling the *Trade* of *Plays*, and exercising the generality of the People with more noble and virtuous things) was represented by him in a *Play*, in which he *rendred* Socrates *so ridiculous, that the Vulgar would rather part with* Socrates *in earnest, than* Socrates *in jest:* which made way for their impeaching him

Plat. Apolog. Diog. Laert. Helvic. Cic. Tusc. Quest 1. Xenoph. Brut. Cic Orat. Liban. Apol. Varro. Hist. Schol. Arist.

him as an *Enemy* to their *Godds*; for which they put him to *death*. But in a ſhort ſpace, his eighty *Judges*, and the whole *People* ſo deeply reſented his abſence, that they ſlew many of his *Accuſers*: ſome *hang'd* themſelves; none would trade with them, nor anſwer them a queſtion. They erected ſeveral *Statues* to his *praiſe*; *They forbid his Name to be mentioned, that they might forget their Injuſtice:* They call'd home his baniſhed *Friends* and Schollars. And by the moſt wiſe and learned men of that Age it is obſerved, That famous City was puniſhed with the moſt dreadful *Plague* that ever rag'd amongſt them; and all *Greece* with it never proſpered in any conſiderable undertaking; but from that time allwayes decayed. Amongſt many of his ſober and Religious Maxims, on which he was acc'uſtomed to diſcourſe with his Diſciples, theſe are ſome,

Eunap. Calim. Epi. gr. præfides.

He taught every where, *That an upright man and an happy man were all one They that do Good, are employ'd; they that ſpend their time in vain Recreations, are idle. To do Good, is the beſt courſe of Life; he only is idle, who might be better*

Clem. Alex. Storm. 2. 417. Xen. Mem. 1 p 720. Xen. Mem. 3 P. 78. 779. 780.

ter employ'd. *A Horse is not known by*
Stob. Ech. Storm. 1. 11. *his Furniture, but Qualities; so men are to be esteemed for Virtue, not Wealth.* Being asked, *Who lived without trouble?*
Stob. 4. 6. He answered, *Those who are conscious to themselves of no evil thing.* To one who
Stob. 118. demanded, What was *Nobility?* He answered, *A good temper and disposition of Soul and Body. They who know what*
Xenoph. Iv. em. 3. *they ought to do, and do it not, are not Wise and Temperate; but Fools and stupid.*
Senec. Epist 1. 103. To one that complained, he had not been benefitted by his *Travels*; *Not without reason* (says *Socrates*) *thou didst travel without thy self:* Intimating, he knew not the eternal Mind of God, to direct and inform him. Being de-
Stob. 28. manded, what *Wisdom* was? said, *A virtuous composure of the Soul:* And being asked who were *Wise?* answered, *Those that Sin not.* Seeing a young man
Stob 32. *Rich*, but ignorant of Heavenly things, and pursuing Earthly *pleasures*; *Behold* (says he) *a Golden Slave. Soft ways*
Xen. Mem. 1. Æ ian 9. Stob 37. *of living, beget neither good Constitution of Body nor Mind. Fine and rich Cloaths are only for Comœdians.* Being demanded, from what things Men and Women ought to *refrain?* He answered

Pleasure

Pleasures. Being asked, What *Continence* and *Temperance* were? said, *Government of corporal desires and pleasures.* The *Wicked live to eat, &c.* but *the Good eat to live:* Temperate Persons become the most excellent: *Eat that which neither hurts the Body nor Mind, and which is easie to be gotten.* One saying it was a great matter to *abstain* from what one desires? *But* (says he) *it is better not to desire at all.* [This is deep Religion, hard to profest *Christians.*] *It is the property of God to need nothing; and they that need, and are contented with least, come neareſt God. The only and best way to worship God, is to mind and obey, whatsoever he commands. That the* Souls *of Men and Women partake of the* Divine Nature: *That* God *is seen of the virtuous mind: That by waiting upon him, they are united unto him, in an inaccessible place of Purity and Happiness, which* God, *he asserted always to be* near *him.*

Stob. 37. Stob. 87. Xen. mem. 3, 4.

Ælian Var. Hist. 9.

Stob. 37.

Xenoph. mem. 4. 802. Xen. mem. 4.

Plat Phad.

Many more are the excellent Sayings of this great man, who was not less famous for his *Sayings*, than his *Examples* with the greatest Nations; yet died he a Sacrifice to the sottish fury of the vain World. The History of his

Life reports, that his Father was told, *He should have the guide of his Life within him, which should be more to him than five hundred Masters*; which proved true. Instructing his Scholars herein, *Charging them, not to neglect these divine affairs, which properly concern man, to mind or enquire after such things as are without in the visible World.* He taught the use of *outward things* only as they were necessary to *Life* and *Commerce*; *forbidding Superfluities and Curiosities.* He was *Martyr'd* for his Doctrine, after having lived *seventy* Years, the most *admired, followed* and *visited* of all men in his time, by *Kings* and *Common-wealths*; and than whom, Antiquity mentions none with more Reverence and Honour. Well were it for poor *England*, if her conceited Christians were true *Socrates*'s; whose *divine, severe, just* and *self-denying Life* doth not bespake him more famous, than it will Christians infamous at the revelation of the righteous Judgment, where *Heathes Vertue* shall aggravate *Christians Intemperance*; and their *Humility*, the others excessive *Pride*; and justly too, since a greater than *Socrates* is come, whose Name they

Xen. meut. p. 710.

Xen. mem. 4 Plato de legib.

they profess, but they will not obey his Law.

§. 65. **Plato**, That famous Philosopher (and Scholar to *Socrates*) was so grave and devoted to divine things, nay, so discretly Politick, that in his *Common-wealth he would not so much as harbour Poetical Fancies, (much less open Stagers)* as being too effeminate, and apt to with-draw the minds of Youth from more noble, more manly, as well as more Heavenly exercises. *Plato* seeing a young man play at *Dice*, *Reproved him sharply*; the other answered, *What, for so small a matter? Custom* (saith *Plato*) *is no small thing*; *let idle hours be spent more usefully. Let Youth* (saith he) *take delights in good things*; *for Pleasures are the Baits of Evil.* Observe, *the momentory sweetness of a delicious Life is followed with eternal Sorrow*; *the short pain of the contrary with eternal Pleasures*: Being commanded to put on a Purple-Garment by the King of *Sicily*; he refused, saying, *He was a man, and scorn'd such Effeminacies.* Inviting *Timothy*, the *Athenian General* to *Supper*, he treated him with *Herbs*, *Water* and such *spare Diet*, as he was accustomed

Plato de Rep. Diog. Laert. Laert. in vit. Xenocrat. Stob. Ælian.

to eat. *Tymothy's Friends* next day laughing, askt, How he was entertained? he anſwered, *Never better in his Life; for he ſlept all night after his Supper:* Thereby commending his *Temperance.* He addicted himſelf to heavenly Contemplations; and is ſaid to have lived a *Virtuous*, but *ſingle Life*, always eying and obeying the *Mind*, which he ſometimes call'd, *God the Father of all things*; affirming, *Who ſo lived ſhould become like him, and ſo related, to, and joyn'd with the Divinity it ſelf.* This ſame *Plato* upon his Dying-bed ſent for his *Friends* about him, and told them, *The whole World was out of the way, in that they underſtood not, nor regarded the* Mind, *(that is,* God*) aſſuring them, thoſe men died moſt comfortably, that liv'd moſt conformable to* Right Reaſon, *ſought and ador'd the* firſt Cauſe, [*meaning* God.]

Alchin.

§ 66. **Antiſthenes**, an *Athenian Philoſopher*, had taught in the Study of *Eloquence* ſeveral years; but upon his *hearing* Socrates *treat of the ſeriouſneſs of Religion, of the Divine Life, Eternal Rewards, &c. bid all his Scholars to ſeek them a new* Maſter; *for he had found one for himſelf:*

Laert. vit. Socrat. Ælian

himſelf: Wherefore ſelling his *Eſtate*, he diſtributed it to the *Poor*; and betook himſelf wholly to the conſideration of *heavenly things*, going chearfully *ſix Miles* every day, to hear *Socrates*.—— Stob.

But where are the like *Preachers* and *Converts* amongſt the People called *Chriſtians*! Obſerve the daily pains of *Socrates*; ſurely *he did not ſtudy a Week to read a written Sermon*, we are aſſured of the contrary: *for 'twas frequent with him to Preach to the People at any time of the day, in the very* Streets, *as occaſion ſerved.* Neither was he an *Hireling*, or *Covetous*; *for he did it* gratis: Surely then he had no *fat Benefices*, *Tythes*, *Gleabs*, &c. And let the ſelf-denyal and diligence of *Antiſthenes* be conſidered; of a *Philoſopher* and *Maſter* to become a *Scholar*, and that a *daily* one: Surely, it was then matter of *Reproach*, (as 'tis now) ſhewing both want of Knowledge, (though call'd a *Philoſopher*) and his great deſires to obtain it. None of theſe us'd to go to *Playes*, *Balls*, *Treates*, &c. they found more ſerious Employments for their minds, and were Examples of *Temperance* to the World.——I will repate ſome of his Laert.

grave Sentences, as reported by *Laertius* and others; namely, *That those are only* NOBLE, *who are Virtuous. That* Virtue *was self-sufficient to Happiness. That it consisteth in Actions, not requiring many* Words, *nor much* Learning, *and is self-sufficient to Wisdom: for that all other things have reference ohereunto. That men should not govern by* Force, *nor by* Laws, *unless good; but by* Justice.—— To a Friend, complaining he had lost his Notes, *Thou shouldst have writ them upon thy Mind* (saith he) *and not in a Book. Those who would never dye* (saith he) *must live Justly and Piously.* Being
Stob. akt, *What Learning was best? That* (saith he) *which unlearneth Evil.* To one that prais'd a Life full of *pleasures* and *delicacies*; *Let the Sons of my Enemies* (saith he) *live delicately*; counting it the greatest *Misery. We ought*
Ibid. 117. (saith he) *to aim at such* pleasures *as follow honest* labour; *and not those which go before it.* When at any time he saw a
Diog. Laart. *Woman richly dressed*, he would in a way of reproach, *bid her Husband, bring out his Horse and Arms:* [meaning, If he were prepared to justifie the *injuries* such *wantonness* useth to produce, he might

might the better allow thoſe dangerous freedoms;] *Otherwiſe* (ſaith he) *pluck off her rich and gaudy Attire.* He is ſaid to exclaim bitterly againſt *Pleaſures*; often ſaying, *I had rather be mad, than addicted to* PLEASURE, *and ſpend my dayes in decking and feeding my Carkas. Thoſe* (ſayes he) *who have once learned the way to* Temperance *and* Virtue, *let them not offer to entangle themſelves again with fruitleſs Stories and* vain Learning; *nor be addicted to corporal* delicacies, *which dull the mind, and will divert and hinder them from the purſuit of thoſe more noble and heavenly virtues.* Upon the death of his beloved Maſter, *Socrates*, he inſtituted a Sect, called *Cynicks*; out of whom came that vaſt Sect of the *Stoicks*: both which had theſe common *Principles*, which they daily with great and unwearied diligence did maintain and inſtruct People in the knowledge of, *viz. No man is wiſe or happy, but the good and* virtuous *man That not much* learning, *nor ſtudy of many things was neceſſary. That a Wiſe Man is never* drunk *nor* mad: *That he never* ſinneth. *That a wiſe man is void of* Paſſion. *That he is ſincere, religious, grave: That he*

Agel. lib. 9. c. 5.

Laert. vit. Mened.

Laert. Plut. de rep Stoick. Stob.

Cic. de ant. Deo. lib. 2.

only is Divine: *That such only are* Priests *and* Prophets, *that have* God in themselves; *and that his* Law *is imprinted in their* Minds, *and the minds of all men: That such an one* Only *can pray, is innocent, meek, temperate, ingenuous, Noble;* Lact. de Ira Dei. cap. 10. *a good Magistrate, Father, Son, Master, Servant, and worthy of praise:* On the contrary, that wicked men can be none of these: *That the same belongs to Men and Women. Their* Diet *was slender, their Food only what would satisfie Nature. Their* Garments *exceeding mean. Their* habitatiens *solitary and homely. They affirm'd those who liv'd with fewest things, and were contented, most* nearly *approached* God, *who* wants nothing. *They voluntarily* despised Riches, Glory *and* Nobility, *as foolish Shews and vain Fictions, that had no true and solid worth or happiness in them. They made all things to be Good or Evil, and flatly deny'd the idle stories of* Fortune *and* Chance. Certainly these were they, who having no (*external*) Law, *became a Law unto themselves*; and did not abuse the *knowledge* they had of the *invisible God*; but to their capacities improved that piety of life, and instructed

Plut. Pl. Ph. 1. 6. Cic. Tusc. Quest. 4. Diog. Laert vit. Mend. Stob.

ſtructed men in that *rightous*, *ſerious*, *ſolid* and *heavenly* Principle, which leads to true and everlaſting Happineſs.

§. 68. **Xenocrates** refuſed *Alexander's* preſent, yet treated his Ambaſſadors after his manner, which was ſo ordinary, that he ſaid, *You ſee I have no need of your Maſters bounty, that am ſo well-pleaſed with this.* He would ſay, *That one ought not to carry ones Eyes or ones Hands into another mans Houſe*; that is, be a buſie-Body. *That one ought to be moſt circumſpect of ones Actions before Children, leſt by Example ones Faults ſhould out-live ones Self.* He ſaid, *Pride was the greateſt obſtruction to true Knowledge.* His *Chaſtity* and *Integrity* were remarkable and reverenced in *Athens*: *Phryne* the famous *Athenian Courtizan*, could not place a Temptation upon him, nor *Philip* King of *Macedon* a *Bribe*, though the reſt ſent in the Embaſſy, were corrupted. And being once brought for a Witneſs, the Judges roſe up and cryed out, *Tender no Oath to* Xenocrates, *for he will ſpeak the Truth*: A Reſpect they did not allow to one another. Holding his Peace at ſome detractive

Laert. Val. max. 4. 3. 2. 10. Cic. pro. 1 al. Val. max. 7. 2.

detractive Discourse, they askt him, Why he spoke not? *Because*, saith he, *I have sometimes repented of speaking, but never of holding my Peace.*

§. 69. **Bion** would say, That *Great men walk in slippery places.* That *it is a great Mischief not to bear Affliction.* That *Ungodliness is an Enemy to Assurance.* He said to a *Covetous man*, That *he did not possess his Wealth, but his Wealth possessed him, abstaining from using it, as if it were another man's.* In fine, That *men ought to pursue a Course of Virtue with regard to the Praise or Reproach of men.*

§. 70 **Demonax** seeing the *great Care* that men had of their *Bodies*, more then of their *Minds*, *They deck the House*, saith he, *but slight the Master.* He would say, That *many are inquisitive after the* Make of the World, *but are little concerned about their own, which were a* Science *much more worthy of their pains.* To a City that would establish the *Gladiators* or *Prize fighters*, he said, *That they ought first to overthrow the Altar of Mercy*; intimating the Cruelty of such Practices. One asking him, *Why he turned Philosopher? Because*, saith he,

I

I am a man. He would ſay of the *Prieſts* of *Greece*, *If they could better inſtruct the People, they could not give them too much; but if not, the People could not give them too little.* He *lamented the Unprofitableneſs of good* Laws, *by being in bad mens hands.*

§. 71. **Diogenes** was *angry with* Criticks, that were *nice* of *Words*, and not of their own *Actions:* With *Muſicians*, that tune their *Inſtruments*, but could not *govern* their Paſſions: With *Aſtrologers*, that have their *Eyes* in the *Skey*, and *look* not to their *own goings:* With *Orators*, that ſtudy to *ſpeak well*, but not to *do well:* With *Covetous men* that take care to *get*, but never *uſe* their *Eſtates:* With thoſe *Philoſophers* that *deſpiſe Greatneſs*, and yet *court great men:* And with thoſe that *ſacrifice* for *Health*, and ſurfeit themſelves with eating their *Sacrifices.* One time diſcourſing of the *Nature*, *Pleaſure* and *Reward* of *Virtue*, and the People not regarding what he ſaid, he fell a *ſinging*; at which every one preſt to *hear*; *O God*, ſaith he, *how much more is the World in love with* Folly, *then with* Wiſdom! Seeing a man *ſprinkling* himſelf with

with *Water*, after having done some *ill thing*; *Unhappy man!* saith he, *Dost thou not know, that the* Errors *of* Life *are not to be* washt away *with* Water? To one, who said, *Life is an ill thing*; He answer'd, *Life is not an ill thing*; *but an* ill Life *is an* ill thing. He was very *Temperate*, for his *Bed* and his *Table* he found every where. One seeing him *wash Herbs*, said, *If you had followed* Dionisius, *King of* Sicily, *you would not have needed to* wash Herbs: He answer'd, *If you had* washt Herbs, *you need not to have followed* Dionisius. He lighted a *Candle at Noon*, saying, *I look for a Man*; implying the *World darkned* by *Vice*, and *Men effeminated*. To a *Luxurious* Person, that had wasted his *means*, *supping upon Olives*; *If*, saith he, *thou hadst used to dine so, thou wouldst not have needed to supp so.* To a *Young man*, *dressing himself neatly*; *If this*, saith he, *be for the sake of* Men, *thou art Unhappy*; *if for* Women, *thou art unjust*. Another time seeing an *effeminate Young man*; *Art not thou ashamed*, saith he, *to use thy self worse then Nature hath made thee? She hath made thee a* Man, *but thou wilt force thy self to be a* Woman.

man. To one that courted a *bad Woman*; *O Wretch!* ſaid he, *What meaneſt thou? To ask for that which is better loſt than found?* To one that ſmell'd of *ſweet Unguents*; *Have a care*, ſaith he, *this Perfume make not thy Life ſtink* He compared *Covetous Men* to ſuch as have the *Dropſie*, *Thoſe are full of* Money, *yet deſire more*; *Theſe of Water*, *yet thirſt for more.* Being askt, What *Beaſts* were the *worſt? In the Field*, ſaith he, *Bears and Lyons*; *in the City*, *Uſurers and Flatterers.* At a *Feaſt* one giving him a great *Cup of Wine*, he threw it away; for which being blamed, *If I had drunk it*, ſaith he, *not only the* Wine *would have been loſt*, *but I alſo.* One asking him, how he might *order himſelf beſt? By reproving thoſe things in* thy ſelf, *which thou blameſt in* others. Another demanding, *What was hardeſt?* He anſwered, *To know our ſelves to whom we are partial.* An *Aſtrologer* diſcourſing to the People of the *wandring Stars*: *No*, ſaith he, *it is not the* Stars *that are*, *but theſe*, (pointing to the *People* that heard him.) Being askt, What *men* were *Moſt-Noble? They*, ſaith he, *who contemn* Wealth, Honour *and* Pleaſure,

and

and endure the contraries, to wit, Poverty, Scorn, Pain *and* Death. To a *wicked man,* reproaching him for his *Poverty*; *I never knew,* ſaith he, *any man puniſh for* Poverty, *but many for their Wickedneſs.* To one *bewailing* himſelf, that he ſhould not dye in his own Country: *Be of comfort,* ſaith he, *for the way to Heaven is alike in every place.* One day he *went backwards*; whereat the People *laughing, Are you not aſhamed,* ſaith he, *to do that all your Life-time, which you deride?*

Laert. §. 72. **Crates**, a *Theban,* famous for his Self-denial and Virtue, deſcended from the *Houſe* of *Alexander,* of great Eſtate, at leaſt *two hundred Talents*; which having moſtly diſtributed amongſt the poor Citizens, he became a conſtant *Profeſſor* of the *Cynick Philoſophy*: He exceedingly inveighed againſt *Common Women.* Seeing at *Delphis* a golden Image, that *Phryn* the Courtizan had ſet up by the Gains of her Trade, cry'd out, *This is a Trophy of the* Greeks *Intemperance.* Seeing a Young man *highly fed* and fat; *Unhappy Youth!* ſaith he, *do not fortifie thy Priſon.* To another, followed by a great many *Paraſites*; *Young man,* ſaith he, *I am ſorry*

ſorry to ſee thee ſo much alone. Walking one day upon the *Exchange*, where he beheld People mightily buſie after their divers Callings: *Theſe People*, ſaith he, *think themſelves happy; but I am happy that have nothing to do with them: for I place my Happineſs in* Poverty, *not in* Riches. *Oh! men do not know, how much a* Wallet, *a Meaſure of* Lupins *with ſecurity is worth.* [Of his Wife *Hipparchia*, a Woman of Wealth and Extraction, but Nobler for her *Love* to true *Philoſophy*, and how they came together, there will be occaſion to mention in its place.]

§. 73. **Ariſtotle**, Scholar to *Plato*, and the *Oracle* of *Philoſophy* to theſe very times, (though not ſo *divinely Contemplative* as his Maſter, nevertheleſs) follows him in this; *That Luxury ſhould by good diſcipline be exil'd humane Societies.* *Ariſtotle* ſeeing a Youth finely dreſt, ſaid, *Art thou not aſham'd, when Nature hath made thee a Man, to make thy ſelf a Woman?* And to another, gazing on his fine Cloak; *Why doſt thou boaſt of a Sheeps fleece?* He ſaid, *It was the duty of a good man, to live ſo under Laws, as he ſhould do, if there were none.* Stob. Serm. 45. Stob. 161. Ibid. 46.

§. 74.

§. 74. **Mandanius**, a great and famous Philosopher of the *Gymnosophists*, whom *Alexander* the Great, *required to come to the Feast of* Jupiter's *Son*, (meaning himself) *declaring, that if he came, he should be rewarded; if not, he should be put to death.* The *Philosopher* contemned his Message, as vain and sordid: He first told them, *That he deny'd him to be* Jupiter's *Son*; (a meer fiction.) Next, *That as for his* Gifts, *he esteemed them nothing worth; his own Country could furnish him with necessaries, beyond which he coveted nothing.* And lastly, as for the *death* he threatned, *He did not fear it; but of the two, he wished it rather, in that* (said he) *I am sure it is a Change to a more blessed and happy state.*

Stob. Laert.

§. 75. **Zeno**, the great *Stoick* and Author of that *Philosophy*, had many things admirable in him, not only said, but practised. He was a man of that Integrity, and so reverenced for it by the *Athenians*, that they *deposited the Keys of the City in his Hands*, as the only Person fit to be intrusted with their *Liberties:* Yet by *Birth* a *Stranger*, being of *Pittacon* in *Cyprus*. *Antigonus*

gonus, King of *Macedonia*, had a great Reſpect for him, and deſired his Company, as the following Letter expreſſeth: 'King *Antigonus* to *Zeno* the Philoſopher, *Health. I think that I exceed* 'thee in Fortune and Glory; but in Learn-'ing and Diſcipline, and that perfect Feli-'city, which thou haſt attain'd, I am 'exceeded by thee; wherefore I thought it 'expedient to write to thee, that thou wilt 'come to me, aſſuring my ſelf, thou wilt 'not deny it. Uſe all means therefore to 'come to us, and know, thou art not to in-'ſtruct me only, but all the* Macedonians; 'for he who teacheth the King of Mace-'donia, *and guideth him to Virtue, it is* 'evident, that he doth likewiſe inſtruct all 'his Subjects in Virtue: For ſuch as is the 'Prince, ſuch for the moſt part are thoſe 'who live under his Government.

Zeno anſwereth thus: 'To King *An-'tigonus, Zeno* Health. *I much eſteem thy* 'earneſt deſire of Learning, in that thou 'aimeſt at Philoſophy, not Popular, 'which preverteth Manners, but that true 'Diſcipline which conferreth Profit, a void-'ing that generally commended Pleaſure, 'which effeminates the Souls of Men. It is 'manifeſt, that thou art inclined to generous

things not only by Nature, but by Choice; with indifferent Exercise and Assistance thou mayst easily attain to Vertue. But I am very infirm of Body, being four score Years of Age, and so not well able to come; yet I will send thee some of my chief Disciples, who in those things concerning the Soul are nothing inferior to me; and whose Instructions, if thou wilt follow them, will conduct thee to perfect Blessedness——Thus *Zeno* refuseth *Antigonus*, but sent *Persæus* his Countryman and *Philonides* a *Theban*.——He would say, That *Nothing was more unseemly than* Pride *especially in* Youth, *which was a time of Learning:* He therefore recommended to Young men *Modesty* in three things: In their *Walking*, in their *Behaviour*, and in their *Apparel*; often repeating those Verses of *Euripedes*, in honour of *Capaneus*:

He was not puft up with his Store
Nor thought himself above the Poor.

Seeing a man very finely drest, stepping lightly over a Channel; *That man*, saith he, *doth not care for the Dirt, because he could not see his face in it.* He also taught, *the People should not affect Delicacy of Diet, no, not in their Sickness.* To one that smelt

ſmelt with Unguents; *Who is it*, ſaith he, *that ſmells ſo effeminately?* Seeing a Friend of his taken too much up with the buſineſs of his Land; *Unleſs thou looſe thy Land*, ſaith he, *thy Land will looſe thee.* Being demanded, *Whether a man that doth* Wrong, *may* conceal *it from God? No*, ſaith he, *nor yet, he who thinks it:* Which teſtifies to the *Omnipreſence* of God. Being asked, Who was his *beſt Friend?* he anſwered, *My other ſelf*; inſimating the *Divine part* that was in him. He would ſay, *The end of Man was not to Live, Eat and drink; but to uſe this Life that to obtain an happy Life hereafter.* He was ſo *humble* that he converſed with mean and ragged Perſons, whence *Timon* thus:

And for Companions gets of Servants ſtore,
Of all men the moſt empty and moſt Poor.

He was patient and *frugal* in his Houſhold-Expences; *Laertius* ſaith he had but one *Servant*; *Seneca* avers *none.* He was mean in his *Cloaths*; In his *Diet* by *Philemon* thus deſcribed:

He Water drinks, then Broth & Herbs doth eat;
Teaching his Scholars almoſt without Meat.

His *Chaſtity* was ſo eminent, that it became a Proverb; *As chaſte as* Zeno.

When the news of his *Death* came to *Antigonus*, he broke forth into these Words; *What an Object have I lost?* And being askt, Why he *admired* him so much? *Because*, saith he, *Though I bestow'd many great Things upon him, he was never therewith exalted nor dejected.* The *Athenians* after his Death, by a puplick Decree, erected a *Statue* to his Memorial; It run thus: "*Whereas* Zeno *Son of* Mnaseas, *a* "Scythian, *hath professed Philosophy about* "*Fifty Eight Years in this City, and in all* "*things performed the Office of a Good man,* "*encouraging those Young men, who applyed themselves to him, to the Love of* Virtue "*and* Temperance, *leading himself a Life* "*suitable to the Doctrine which he professed;* "*a Patern to the best to imitate; The People* "*have thought fit to do Honour to* Zeno *and* "*to Crown him with a Crown of Gold, ac-* "*cording to Law, in Reward of his Virtue* "*and Temperance, and to build a Tomb for* "*him publickly in the Ceramick*, &c. These "two were his *Epitaphs*, one by *Antipater*:

Here Zeno *lies, who tall Olympus scal'd,*
Not heaping Pelion *on* Ossa's *head,*
Nor by Herculean *Labour so prevail'd,*
But found out Virtue's *Path, which thither led*

The other by *Xenodotus*, the *Stoick*, thus:

Zeno, *Thy Years to heavy Age were spent,*
Not with vain Riches, but with Self-Content.

§. 76.

§. 76. **Quintilian** had ſo ill an opinion of the *Stage-Players*, *That* (beſides other Enormities) *he plainly termed them* Hypocrites, groſs Diſſemblers & Lyars, *from Counterfeiting the Manner, Meaſure, Motion, Geſture, Gate, Feature and Actions of ſuch as they repreſent, whoſe Faſhion and Humor they too often inſinuate in Beholders, as well as they retain them themſelves, when they have put on their own Clothes again.* How true this gueſs was in an *Heathen*, the Lives of thoſe called *Chriſtians*, have *notoriouſly* demonſtrated.

§. 77. **Seneca**, a great and excellent Philoſopher, who (with *Epictetus*) ſhall conclude the *Teſtimonies* of the men of their Character) hath ſo much to our purpoſe, that his *Works* are but a kind of continued Evidence for us: He ſaith, *Nature was not ſo much an Enemy, as to give an eaſie Paſſage of Life to all other Creatures, and that man alone ſhould not live without ſo many Arts; ſhe hath commanded us none of theſe things We have made all things difficult to us by diſdaining things that are eaſie:* Houſes, Clothes, Meats *and Nouriſhment of Bodies; and thoſe things which are now the* Care *of* Life, *were eaſie to come by, freely gotten and prepared*

with a light Labour; for the measure of these things was Necessity, *not* Voluptuousness: *But we have made them precious and admirable; they must be sought with* Art *and* Skill. Nature *sufficeth to that which she requireth:* Appetite *hath revolted from* Nature, *which continually inciteth it self, and increaseth with the Ages helping* Vice *by* Wit. *First it began to desire* superfluous, *then* contrary *things; last of all, it sold the* Mind *to the* Body, *and commanded it to serve the* Lusts *thereof. All these* Arts *wherewith the City is continually set at work, and maketh such a stir, do center in the Affairs of the* Body, *to which all things were once performed as to a* Servant, *but now are provided as for a* Lord; *Hence the Shops of* Engravers, Perfumers, *&c. Hence of those that teach effeminate Motions of the* Body, *and vain and wanton* Songs: *for Natural Behaviour is despised, which compleated Desires with necessary Help; Now it is* Clownishness *and* Ill-breeding, *to be contented with as much as is requisite. What shall I speak of rich* Marbles *curiously wrought, wherewith* Temples *and* Houses *do shine? What of stately* Galleries, *rich* Furniture? *These are but the Devices of most vile* Slaves; *the Inventions*

Inventions of men, not of wiſe men: for Wiſdom *ſits deeper, it is the Miſtreſs of the mind. Wilt thou know what thing ſhe hath found out, what ſhe hath made? Not unſeemly* Motions *of the Body, nor variable* Singing *by* Trumpet *and* Flute; *nor yet* Weapons, Wars *or* Fortifications: *She endeavoureth profitable things; ſhe favours Peace, and calls all Mankind to an Agreement: She leadeth to a Bleſſed Eſtate; ſhe openeth the Way to it, and ſhews what is* Evil *from what is* Good, *and chaſeth* Vanity *out of Mind: She giveth ſolid* Greatneſs, *but abaſeth that which is* puffed up, *and would be ſeen of Men: She bringeth forth the* Image *of* God *to be ſeen in the Souls of Men: And ſo from Corporeal ſhe tranſlateth to Incorporeal things.* Thus in the 90th Epiſtle to *Lucilius.*——To *Gallio* he writeth thus: *All men, Brother* Gallio, *are deſirous to live* happy, *yet blind to the Means of that Bleſſedneſs, as long as we wander hither and thither and follow not our* Guide, *but the* diſſonant Clamour *of thoſe that call on us, to undertake different Wayes: Our ſhort* Life *is wearied and worn away amongſt* Errors; *although we labour to get us a* good Mind. *There is nothing therefore to be more avoided than following the* Multitude *without Ex-*

amination, and believing any thing without judging. Let us inquire, what is best done, not what is most usual done; and what planted us in the Possession of Eternal Felicity; not what is ordinarily allowed of by the Multitude, *which is the* worst Interpreter *of Truth. I call the* Multitude *as well of those that are clothed in* White, *as those in other* Colours; *for I examine not the* Colours *of the Garments, wherewith their Bodies are cloathed; I trust not mine* Eyes *to inform me what a Man is; I have a better and truer* Light, *whereby I can distinguish* Truth *from* Falshood. *Let the Soul find out the good of the Soul: If once she may have leisure to with-draw into her self, Oh! how will she confess: I wish all I have done, were undone; and all I have said, when I recollect it, I am ashamed of it, when I now hear the like in others. These things below, whereat we gaze, and whereat we stay, and which one man with admiration shews unto another, do outwardly shine, but are inwardly empty. Let us seek out some-what that is* good, *not in appearance, but* solid, united *and* best *in that which least appeared; Let us discover this: Neither is it* far from us; *we shall find it, if we seek it: for it is* Wisdom *not to wander from that* Immortal Nature;

but

but to form our ſelves according to her Law *and* Example. *Bleſſed is the man who judgeth rightly: Bleſſed is he who is contented with his preſent condition: and bleſſed is he who giveth Ear to* Divine Reaſon *in the Government of his Life*——An whole Volumn of theſe excellent things hath he written; no wonder, a Man of his Doctrine and Life eſcaped not the *Cruelty* of *Brutiſh Nero*, under whom he ſuffered Death; as alſo did the Apoſtle *Paul*, with whom it is ſaid, *Seneca* had converſed. When *Nero*'s Meſſenger brought him the News, *That he was to Dye*; with a compoſed and undaunted Countenance received their Errand, *and preſently call'd for* Pen, Ink *and* Paper *to write his laſt Will and Teſtament:* which the Captain refuſing, he turned toward his Friends, and took his leave thus: "Since, My loving Friends, I cannot be-"queath you any other thing in acknow-"ledgment of what I owe you, I leave "you at leaſt the Richeſt and Beſt Porti-"on I have, that is, the *Image* of my *Man-"ners* and my *Life*, which doing, you "will obtain true Happineſs. His Friends ſhewing great Trouble; "Where, (ſaith he) are thoſe Memo-"rable

"rable *Precepts* of *Philosophy*? And what "is become of those Provisions, which "for so many years together we have "laid up against the Brunts and Afflicti-"ons of Providence? Was *Nero*'s *Cru-"elty* unknown to us? What could we "expect better at his hands, that killed "his *Brother* and murther'd his *Mother*, "but that he would put also his *Tutor* and "*Governour* to Death? Then turning to his Wife, *Pompeja Paulina*, a *Roman* Lady, Young and Noble, beseech'd her "for the love she bore him and his *Phi-"losophy*, To suffer patiently this Affli-"ction; for (saith he) my Hour is come "wherein I must shew, not only by *Dis-"course*, but by *Death*, the Fruit I have "reaped by my Meditations: I embrace "it without Grief, wherefore do not dis-"honour it with thy Tears: Asswage "thy Sorrow, and Comfort thy self in "the Knowledge thou hast had of me "and of my Actions, and lead the rest "of thy Life with that honest Industry "thou hast addicted thy self unto. And dedicating his *Life* to *God*, he expired.

§ 78. **Epictetus**, Contemporary with *Seneca*, and an excellent Man, thought *no man worthy of the Profession of* Philosophy

Philoſophy, *that was not purified from the Errors of his Nature.* His *Morals* were very excellent; he compriz'd them under theſe two words, *Suſtaining* and *Abſtaining*; Or, *Bearing* and *Forbearing*: *To avoid Evil*, and *patiently to ſuffer Afflictions*: which do certainly compriſe the *Chriſtian Doctrine* and *Life*, and is the *Perfection* of the beſt *Philoſophy* that was at any time taught by *Egyptians*, *Greeks* or *Romans*.

How little the *Chriſtians* of the times are true *Philoſophers*, and how much more theſe *Philoſophers* were *Chriſtians* than they, let the Righteous Principle in every Conſcience judge. But is it not then intolerable, that they ſhould be eſteem'd *Chriſtians*, who are yet to learn to be good *Heathens*? that prate of *Grace* and *Nature*, and know neither? Who ſaucely will determine *what's become of Heathens*, and know not where they are themſelves, nor mind what may become of them? That can run readily over a tedious *Liſt* of *famous Perſonages*, and *Calumniate* ſuch as will not with them celebrate their *Memories* with *extravagant* and *ſuperſtitious Praiſes*, whilſt they make it *laudable* to act the contrary:

And

And none so ready a way to become *Vile*, as not to be *Vicious*; a strange Paradox, but too true: So *blind*, so *stupified*, so *besotted* are the foolish Sensualists of the World, under their great pretences to Religion, Faith and Worship. Ah! did you know the Peace, the Joys, the unspeakable Ravishment of Soul, that inseparably attend the innocent, harmless, still and retired Life of Jesus? Did they but weigh within themselves the Authors of their vain *Delights* and *Pastimes*, the Nature and Disposition they are so grateful to, the dangerous Consequences of exercising the Mind and its Affections below, and arresting them from their due attendance and obedience to the most holy crying Voice in their Consciences, *Repent*, *Return*, *all is Vanity and Vexation of Spirit*? Were but these things reflected on, were the *incessant Wooings of Jesus*, and his importunate *Knocks* and *Entreaties* at the door of their hearts but kindly answer'd, and he admitted to take upon his Possession there; And lastly, were such resolved to give up to the Instructions and holy Guidance of his eternal Spirit, in all the humble, heavenly and righteous *Conversation* it requires, and of

which

which he is become our Captain and Example: Then, O then both Root and Branch of Vanity, the Nature that invented, and which delights her self therein, with all the Follies themselves would be consum'd and vanish. But they (alas!) cheat themselves by misconstrued Scriptures, and daub with the untempered Morter of misappli'd Promises! *My Friends*, mind the just Witness and holy Principle in your selves, that you may experimentally know more of the divine Life, in which (and not in a multitude of vain Repetitions and airy Fancies) true and solid Felicity eternally consists.

IV. Nor is this *Reputation*, and *Wisdom* and *Virtue* only to be attributed to *Men*; there were *Women* also in the *Greek* and *Roman* Ages, that honoured their Sex by great *Examples* of *Meekness*, *Prudence* and *Chastity*: And which I do the rather mention, that the *Honour*, Story yields to their *Virtuous Conduct*, may raise an allowable *Emulation* in those of their own sort, at least, to *equal* the *Noble Character* given them by *Antiquity*. I will begin with——

§. 79. **Penelope**, Wife to *Ulysses*, a Woman

Woman eminent for her *Beauty* and *Quality*, but more for her ſingular *Chaſtity*. Her Husband was abſent from her *Twenty Years*, partly in ſervice of his *Country*, and partly in *Exile*, believed to be dead: She was earneſtly ſought by divers *Lovers*, and preſt by her Parents to change her Condition; but all the *Importunities* of the one, or *Perſwaſions* of the other not prevailing: But her *Lovers* ſeem'd to uſe a kind of *Violence*, that where they could not *Intice*, they would *Compel*. To which ſhe *yielded*, upon this Condition; *That they would not preſs her to Marry, till ſhe had ended the Work ſhe had in hand:* which they granting, *ſhe un-did by Night what ſhe wrought by Day*; and with that honeſt *Device* ſhe delay'd their Deſire, till her brave *Huſband* returned, whom ſhe received (though in *Beggars Clothes*) with a Heart full of *Love* and *Truth*. A *Conſtancy* that Reproaches too many of the *Women of the Times*, who without the excuſe of ſuch an *Abſence* can *violate* their *Huſbands Beds*. Her *Work* ſhews the Induſtry and Employment even of the *Women* of great *Quality* in thoſe Times, whilſt thoſe of the preſent Age *deſpiſe* ſuch *honeſt Labour*, as *Mean* and *Mechanical*. §. 80.

§. 80. **Theorena**, a Woman of great *Virtue*, being in a place encompaſſed by the Armies of the King of *Macedonia*, finding ſhe could not eſcape their hands, *rather than fall under the Power of his Souldiers to be defiled, choſe to Dye: and therefore flying into the Sea, deliver'd her Life up in the Waters*; Thereby chuſing *Death* rather, than ſave her *Life* with the hazard of her *Virtue*.

§. 81. **Pandora** and **Protogenia**, two Virtuous Daughters of an *Athenian* King, ſeeing their Country like to be Over-run by its Enemies, *freely offer'd their Lives in Sacrifice, to appeaſe the fury of their Enemies, for the Preſervation of their Country*.

§. 82. **Hipparchia**, a fair *Macedo-*
"*nian Virgin*, Noble of Blood, (as they
"term it) but more truly noble of mind,
"I cannot omit to mention; who enter-
"tain'd ſo earneſt an affection for
"*Crates*, the *Cynical Philoſopher*, as well
"for his ſevere Life, as excellent diſ-
"courſe, *that by no means could her Rela-*
"*tions nor Suiters, by all their Wealth, No-*
"*bility and Beauty diſſwade her from being*
"*his companion*: Upon which ſtrange re-
"ſolution they all betook themſelves to

"*Crates*,

" beſeeching him to ſhew himſelf a true
" *Philoſopher*, in perſwading her to *deſiſt*:
" Which he ſtrongly endeavoured by
" many Arguments; but not prevailing,
" went his way, and and brought all the
" little *furniture* of his *houſe*, and ſhew'd
" her: *This* (ſaith he) *is thy Husband*;
" *that, the Furniture of thy Houſe: Con-*
" *ſider on it, for thou canſt not be mine, un-*
" *leſs thou followeſt the ſame courſe of Life*;
" (for being rich above twenty Talents,
" which is more then 50000 *l.* he neg-
" lected all to follow a retired Life:)
" All which had ſo contrary an effect,
" that ſhe immediately went to him be-
" fore them all, and ſaid, *I ſeek not the*
" *Pomp and Effeminacy of this world, but*
" *Knowledge and Virtue*, Crates; *and*
" *chuſe a life of Temperance, before a life*
" *of Delicacies: for true ſatisfaction, thou*
" *knoweſt, is in the mind*; *and that Plea-*
" *ſure is only worth ſeeking, that laſts for-*
" *ever*. Thus was it, ſhe became the
" conſtant Companion both of his *Love*
" and *Life*, his Friendſhip and his Vir-
" tues; travelling with him from place
" to place, and performing the publick
" Exerciſes of Inſtruction with *Crates*,
" where-ever they came. She was a

" moſt

"most violent *Enemy* to all *Impiety*, but "especially to *wanton men* and *women*, and "those whose *Garb* and *Conversation* "shew'd them devoted to vain *pleasures* "and *pastimes*; *Effeminacy rendring the* "*like Persons not only unprofitable, but* "*pernicious to the whole World.* Which she as well made good by the example of her exceeding *Industry*, *Temperance* and *Severity*, as those are wont to do by their intemperance and folly: for *Ruin* of *Health*, *Estates*, *Virtue*, and loss of *Eternal Happiness* have ever attended, and ever will attend such Earthly Minds.

§. 83. **Lucretia**, a most Chaste *Roman* Dame, whose Name and Virtue is known by that *Tragedy* that follows them; for *Sextus*, the Son of *Tarquin* the *Proud*, King of *Rome*, hearing it was her custom to work late in her Chamber, did there attempt her with his *Sword* in his hand, vowing, *he would run her through*; and put one of his *Servants* in the posture of *lying with her*, on purpose to *defame her*, if she would not *yield* to his *Lusts*. Having *forc'd his wicked End*, she sends for her *Father*, then Governour of *Rome*, her *Husband* and her *Friends*, to whom *having reveal'd the matter, and with tears la-*

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" *Philoſopher*, in perſwading her to *deſiſt*:
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mented her irreparable Calamity, slew her self in their presence; That it might not be said, Lucretia *out-liv'd her* Chastity, *even when she could not defend it.* I praise the *Virtue*, not the *Fact:* But God soon *avenged* this with other Impieties upon that *wicked Family*; for the People hearing what *Sextus* had done, whose *flagitious Life* they equally hated with his *Father's Tyranny*, and their sense of *both*, aggravated by the *Reverence* they conceiv'd for the *chaste* and *examplary Life* of *Lucretia*, betook themselves to their *Arms*; and headed by her Father, her Husband, *Brutus* and *Valerius*, drove out that *Tarquin Family:* in which Action the hand of *Brutus* avenged the Blood of *Lucretia* upon infamous *Sextus*, whom he slew in the Battel.

Valer. Maxim.

§. 84. **Cornelia**, also a Noble *Roman* Matron, and Sister to *Scipio*, was esteem'd the most famous and honourable Personage of her time, not more for the greatness of her *Birth*, than her exceeding *Temperance:* And History particularly mentions this as one great instance of her *Virtue*, for which she was so much admired; to wit, *That she never was accustom'd to wear* Rich Attire, *but*

such

such Apparel *as was very* plain *and* grave; *rather making her Children (whom her Instructions and Example had made Virtuous) her greatest Ornaments:* A good pattern for the *vain* and *wanton Dames* of the Age

§. 85. **Pontia** was another *Roman* Dame, renown'd for her singular *Modesty*; for though *Octavius* attempted her with all imaginable *Allurements* and *Persuasions*; she *chose rather to dye by his Cruelty, than be polluted by his Lust.* So he took her *Life*, that could not violate her *Chastity.*

§. 86. **Arria**, Wife to *Cecinna Paetus*, is not less famous in Story for the *Magnanimity* she shew'd, in being the Companion of her Husband's Disgraces, *who thrust her self into Prison with him, that she might be his Servant; and shew'd him first by Death to be revenged of the Tyrant.*

§. 87. **Pompeja Plautina**, Wife to *Julianus* the Emperor, commended for her *Compassion of the Poor*, used the *Power* her *Virtue* had given her with her *Husband, to put him upon all the just and tender things, that became his Charge, and to dissuade him from whatsoever seemed harsh to the People*; particularly, *she di-*

verted him from a great Tax his Flatterers advised him to lay upon the People.

§. 87. **Plotina**, the Wife of *Trajan*, a Woman (saith a certain Author) adorn'd with *Piety*, *Chastity* and all the *Virtues* that a Woman is capable of. There are two Instances; one of her *Piety*, the other of her *Chastity*: The *first* is this; When her *Husband* was proclaim'd *Emperor*, she mounted the *Capitol* after the *Choice*; where in a Religious manner she said, *Oh! that I may live under all this Honour with the same Virtue and Content, that I enjoyed before I had it.* The *second* is this: Her *Husband* being once *Exiled*, *she caused her Hair to be cut short, as the Men ware it, that with less notice and danger she might be the Companion of his Banishment.*

§. 89. **Pompeia Paulina**, A *Roman* Lady of *Youth* and *Beauty*, descended of the *most Noble Families* of *Rome*, fell in Love with *Seneca* for the Excellency of his *Doctrine*, and the Gravity and Purity of his *Manners*: They Marryed, and lived *great Examples* together to both their Sexes. So great was her *Value* for her *Husband*, and so little did she care to *live*, when he was to *dye*, that *she*

chose

choſe to be the Companion of his Death, as ſhe had been of his Life: Her Veins were cut as well as his, whilſt ſhe was the Auditor of his Excellent Diſcourſes. But *Nero* hearing of it, and fearing, leſt *Paulina*'s *Death* might bring him great *Reproach*, becauſe of her *Noble Alliance* in *Rome*, ſent with all haſte, *To have her Wounds cloſed*, and if it were poſſible, *to ſave her Life:* Which, though *half Dead*, was done, and ſhe againſt her will lived; but always with a *pale Hew* and *wan Complexion* of *Face*, to tell how much of her *Life* was gone with *Seneca*, her *dearſt Friend*, *Philoſopher* and *Huſband*.

§. 90. Thus may the *Voluptuous Women* of the *Times* read their *Reproofs* in the Character of a brave *Heathen*, and learn, *That ſolid Happineſs conſiſts in a divine and holy Compoſure of Mind, in a neglect of Wealth and Greatneſs, and contempt of all Corporal Pleaſures, as more befitting Beaſts, than Immortal Spirits*; and which are uſed by none, but ſuch as not knowing the excellency of heavenly things, are both inventing and delighting, like *Brutes*, in that which periſheth; giving the preference to poor Mortality, and ſpending their Lives, *to gratifie the Luſts of a little dirty*

dirty Flesh and Blood, that shall never enter into the Kingdom of Heaven: by which their *Minds* become *darken'd*, and so insensible of more *Cœlestial Glories*, that they do not only refuse to enquire after them, but Infamously *scoff* and *despise*, whosoever do, as a *Foolish*, *Frantick* and *meer Mad People:* To that strange degree of Darkness and Impudence this Age has got! But if the exceeding *Temperance*, *Chastity*, *Virtue*, *Industry* and *Contentedness* of very *Heathens*, with the plain and necessary enjoyments, God has been pleased to vouchsafe the Sons and Daughters of Men, as sufficient to their Wants (that they may be the more at leisure to answer the great end of their being born) will not suffice, but that they will exceed the Bounds, Precepts and Examples both of *Heathens* and *Christians*, by the *Invention* of *Vanities* to indulge their Bodies; *Wrath* and *Inexpressible Anguish* shall overtake them, when they shall have an *Eternity* to think on with *gnashing Teeth*, what to all *Eternity* they can never remedy! *These Dismal Wages are decreed to be their Lot, who so far affront God, Heaven and Eternal Felicities, as to neglect their Acquaintance with*

with them, and daily encrease in the love and knowledge of them, meerly to gratifie the desires of perishing Flesh, and for the enjoyment of a few fading Toyes. For such to think, that notwithstanding the Lives of *Sense* and *Pleasure*, wherein their *Minds* become *Slaves* to their *Bodies*, that they shall be *Everlastingly Happy*, is one of the greatest Evils they can commit; since 'tis the greatest abuse to the holy God, that Men and Women should believe him an Eternal Companion for their carnal and sensual Minds: for, *As the Tree falls, so it lies; as Death leaves them, Judgment finds them:* There's no Repentance in the Grave. Therefore you, to whom this comes, O *Retire*, with-draw a while; let not the *Body see all, taste all, enjoy all*; but let the *Soul see* too, *taste* and *enjoy* that knowledge and *divine Food*, and those heavenly Refreshments proper to that *invisible World*, of which she is an Inhabitant, and where she must abide in an Eternal state of *Peace* or *Plagues*, when this visible one shall be dissolved.

CHAP. XX.

§. 1. *The Doctrine of Christ from* Mat. 5. *about Denial of Self.* §. 2. John Baptist's *Example.* §. 3. *The Testimony of the Apostle* Peter, *&c.* §. 4. Paul's *Godly Exhortation against* Pride, Covetousness *and* Luxury. §. 5. *The Primitive* Christians *Nonconformity to the World.* §. 6. Clemens Romanus *against the Vanity of the* Gentiles. §. 7. Machiavel *of the Zeal of the Primitive* Christians. §. 8. Tertullian, Chrysostom, *&c. on* Matth. 12. 36. §. 9. Gregory Nazianzene. §. 10. Jerom. §. 11. Hilary. §. 12. Ambrose §. 13. Augustine. §. 14. *Council of* Carthage. §. 15. Cardan. §. 16. Gratian. §. 17. Pertrus Bellonius. §. 18. Waldenses. §. 19. *What they understand by* Daily Bread *in the* Lord's Prayer. §. 20. *Their Judgment concerning* Taverns. §. 21. *Dancing, Musick, &c.* §. 22. *An Epistle of* Bartholomew Tertian *to the* Waldensian *Churches, &c.* §. 23. *Their Extream Sufferings and Faithfulness. Their Degeneracy reproved that call them their Ancestors.* §. 24. Paulinus *Bishop of* Nola *relieving Slaves and Prisoners.* §. 25. Acacius *Bishop of* Amida, *his Charity to* Enemies.

Having

HAving *abundantly* ſhewn, how much the *Doctrine* & *Converſation* of the *virtuous Gentiles* condemn the *Pride*, *Avarice* and *Luxury* of the *profeſſed Chriſtians* of the Times; I ſhall in the next place, to diſcharge my Engagement, and further fortifie this *Diſcourſe*, preſent my *Reader* with the *Judgment* and *Practice of the moſt Chriſtian times*, as alſo of eminent *Writers*, both *Antient* and *Modern*: I ſhall begin with the bleſſed Author of that Religion.

The Doctrine and Practice of the bleſſed Lord *Jeſus* & his Apoſtles, the Primitive Chriſtians, and thoſe of more modern times, in favour of this Diſcourſe.

§. 1. *JESUS CHRIST*, in whoſe Mouth there was *No Guile* (ſent from God, with a Teſtimony of Love to Mankind, and laid down his *Life* for their *Salvation*; whom God hath raiſed by his mighty Power to be Lord of all) is of right to be firſt heard in this matter; for *none ſpeaks like him* to our point, ſhort, clear and cloſe, all oppoſit to the way of this wicked World. *Bleſſed*, ſays he) *are the Poor in Spirit, for theirs is the Kingdom of God*: He doth not ſay, Bleſſed are *Proud*, the *Rich*, the *High-minded*: Here is *Humility* and the *Fear of the Lord* bleſt. *Bleſſed are they that*

that Mourn, for they shall be Comforted: He doth not say, Blessed are the *Feasters*, *Dancers* and *Revellers* of the World, whose Life is swallowed up of *Pleasure* and *Folliy*; No, as he was a *Man* of *Sorrows*, so he blest the *Godly Sorrowful*. *Blessed are the* Meek, *for they shall inherit the Earth*: He doth not say, Blessed are the *Ambitious*, the *Angry*, and those that are *puffed up*; he makes not the *Earth* a *Blessing* to them: and though they get it by *Conquest* and *Rapine*, it will at last fall in the hands of the *Meek* to *inherit*. Again, *Blessed are they which do hunger and thirst after Righteousness*: But no Blessing to the *Hunger* and *Thirst* of the *Luxurious man*. *Blessed are the Merciful, for they shall obtain Mercy*: He draws men to *Tenderness* and *Forgiveness* by Reward. Hast thou one in thy power, that hath *wronged* thee? be not *Rigorous*, *Exact not the utmost Farthing*; Be Merciful, and pity the *Afflicted*, for such are *blessed*. Yet further, *Blessed are the Pure in Heart, for they shall see God*: He doth not say, Blessed are the *Proud*, the *Covetous* the *Unclean*, the *Voluptuous*, the *Malicious*, No; such shall never see God. Again, *Blessed are the Peace-Makers, for they*

they ſhall be called the Children of God: He doth not ſay, Bleſſed are the *Contentious, Brawlers, Fighters, Makers* of *War*; neither ſhall they be called the *Children of God*, whatever they may call themſelves. Laſtly, *Bleſſed are you, when men ſhall Revile you, and Perſecute you, and ſay all manner of* Evil *againſt you falſly* for my ſake, *Rejoyce and be exceeding glad, for great is your Reward in Heaven:* He bleſſeth the *Troubles* of his People, and tranſlates *Earthly Sufferings* into *Heavenly Rewards.* He doth not ſay, Bleſſed are you, when the *World ſpeaks well* of you, and *fawns* upon you: So that *His* Bleſſings croſs the World's; for the World bleſſeth thoſe as *happy*, that have the World's *favour:* He bleſſeth thoſe as *Happy*, that have the World's *frowns.* This ſolveth the great Objection, '*Why are you ſo fooliſh* '*to expoſe your ſelves to the Law, to incur the* 'Diſpleaſure *of* Magiſtrates, *and ſuffer the* 'loſs *of your* Eſtates *and* Liberties? *Can-* 'not a Man *ſerve God in his Heart, and do as* 'others *do? Are you wiſer then your Fore-* 'Fathers? *Call to mind your* Anceſtors; *Will* 'you *queſtion their Salvation by your Novel-* 'ties, *and forget the future good of your* Wife 'and Children, *as well as ſacrifice the preſent* 'Comforts *of your* Life, *to hold up the Credit* 'of a *Party*? (a Language I have more then

then once heard) I say, this Doctrine of Christ is Answer and *Antidote* against the power of this *Objection*. He teaches us, to *embrace* Truth *under all those Scandals*. The *Jews* had more to say of this kind then any, whose *way* had a more *infallible Institution*; but *Christ* minds not either *Institution* or *Succession*: He was a *new Man*, and came to consecrate a *new Way*, and that in the *Will* of *God* and the *Power* of his Ministry; and that of his Followers abundantly proved the *Divine Authority* of his Mission, when hereby warns his to expect and to bear *Contradiction*, *Reviling* and *Persecution*: for if they did it to the *green Tree*, much more to the *dry*; If to the *Lord*, then to the *Servant*. Why then should Christians fear that *Reproach* and *Tribulation*, that are the Companions of his *Religion*, since they work to his sincere Followers a far more exceeding Glory? But indeed, they have great cause to fear and be ashamed, who are the *Authors* of such *Reproach* and *Suffering*, so contrary to the Meek and Merciful *Spirit* of *Christ*; for if they are *blessed*, who are *reviled* and *persecuted for his sake*; the *Revilers* and *Persecutors* must be *cursed*. But this is not all; He bid his Disciples *Follow him*, *Learn of him*, for he was *meek* and *lowly*: He taught them *to bear Injuries*, *and*

not

smite again; to exceed in *kindness*; to *go two Miles, when askt to go one*; To part with *Cloak and Coat* too; To *give to them that ask*, and to *lend to them that borrow*; to *Forgive*, ay, and *Love Enemies* too; commanding them, saying, *Bless them that Curse you*; *Do good to them that hate you, and Pray for them which despightfully use you and persecute you*: Urging them with a most sensible Demonstration, *That*, saith he, *you may be the Children of your Father, which is in Heaven*: *for he maketh the Sun to rise upon the Good and the Evil, and his Rain to descend upon the Just and the Unjust*. He also taught his Disciples, to believe in *God's Providence*, from the Care that he had over the least of his Creatures: *Therefore*, saith he, *I say unto you, take no thought for your Life, what you shall* eat, *and what you shall* drink, *nor yet for your Body, what you shall* put on: *Is not the Life more then Meat, and the Body, than Rayment? Behold the Fowls of the Air; for they Sow not, neither do they Reap, nor gather into Barns; yet your Heavenly Father feedeth them: Are you not much better than they? Which of you by taking thought, can add one Cubit unto his stature? And why take you thought for Rayment? Consider the Lillies of the Field, how they grow, they toyl not, neither do they spin: And yet I say unto you, That even*

Solomon

Solomon *in all his Glory, was not arrayed like one of these. Wherefore, if God so cloathed the Grass of the Field, which to day is, and to morrow is cast into the Oven, shall he not much more* clothe *you? O ye of little Faith! Therefore take no Thought, saying, What shall we* eat, *or what shall we* drink, *or wherewithal shall we be* cloathed? *(for after all these things do the* Gentiles *seek) for your heavenly Father knoweth, that you have need of all these things. But seek you first the Kingdom of God & his* Righteousness, *and all these things shall be added unto you. Take therefore no Thought for to morrow, for to morrow shall take thought for the things of it self; sufficient is the Day for the Evil thereof.* Oh! how plain, how sweet, how full, yet how brief are his blessed *Sentences*! They thereby shew, from whence they came, and that *Divinity* spoke them: What are labour'd, what are forced & scattered in the best of other *Writers*, and not all neither, is here comprized after a natural easie and conspicuous manner; He sets *Nature* above *Art*, and *Trust* above *Care*. This is *He* that himself came *Poor* into the *world*, and so lived in it; He *lay in a Manger*, conversed with *Mechanicks*, *fasted* much, *retired* often; and when he *feasted*, it was with *Barley Loaves* and *Fish*, drest doubtless in a homely manner. He was *Solitary* in his

Life,

Life, in his *Death Ignominious*: *The Foxes had Holes, the Birds of the Air had Nests, but the* Son *of* Man *had not a place whereon to lay his Head*: He that made *All Things* as *God*, had *Nothing* as *Man*; which hath this blessed *Instruction* in it, that the *Meanest* and *Poorest* should not be dejected, nor yet the *Richest* and *Highest* be exalted. In fine, having *taught* this *Doctrine*, and *lived* as he spoke, he *dyed* to confirm it; and *offer'd up himself a Propitiation for the Sins of the World*, when no other Sacrifice could be found, that with God could attone: who *rising above the Power of Death and the Grave, hath led Captivity captive*, & is become the *first-born from the Dead* and *Lord of the Living*, and his living People praise him, who is worthy forever.

§. 2. *John* the *Baptist*, who was the *fore-runner* of *Christ's Appearance* in Flesh, did by his own *Abstinence* sufficiently declare what sort of Person it was he came to *prepare* and bespeak People to receive: for, though *sanctified in his Mother's Womb*, and declared by *Christ*, to be the *greatest of all Prophets*; yet his *Cloathing* was but a course Garment of *Camels hair, and a Leathern Girdle*, and his *Food* only *Locusts and wild Honey*: A Life very Natural and of great Simplicity. This was all the *Pomp* and *Retinue*, which the greatest *Ambassador* that ever came to the World, was attended with about the best of *Messages*, to wit, *Repent, for the Kingdom of God is at hand*. And, *There is one coming after me*,

whose Latchets I am not worthy to unloose, who shall baptize you with Fire, and with the Holy Ghost; and is *the Lamb of God that taketh away the Sins of the World*. Did the *Fore-runner* of the coming of God, (for *Emanuel* is God with Men) appear without the *State*, *Grandeur* and *Luxury* of the World; and shall those who pretend to *receive* the *Message*, and that for *glad Tidings* too, and *confess* the *Emanuel*, Christ Jesus *to be the Lord*, live in the *Vanity* & *Excess* of the World, and Care more for their *fine Cloaths*, *delicate Dishes*, *rich Furniture*, *stately Attendance*, and *pleasant Diversion*, than for the holy *Cross of Christ*, and the blessed *narrow Way*, *that leadeth to Salvation*, Be ashamed and *Repent*.

§. 3. *Peter*, *Andrew*, *Philip* and the rest of the holy *Apostles*, were by Calling as well as Doctrine, not a *Luxurious People*; for they were made up of poor *Fishermen* and *Mechanicks*, for Christ called not his *Disciples* out of *higher* Ranks of Men, nor had they Ablility as well as Will, to the *Excesses* herein reproved. You may conceive what their *Lives* were by what their Masters *Doctrine* was; for they were the true *Scholars* of his Heavenly Discipline *Peter* thus speaks and exhorteth the *Christians* of his time, *Let not your adorning be that outward Adorning of* plating *the* Hair, *and the wearing of* Gold, *and of putting on of* Apparel; *but let it be the hidden Man of the Heart, in that which is not Corruptible, even the Ornament of a Meek and Quiet Spirit, which is in the sight of God of great price; For after this manner in the Old time the holy Women, who also trusted in God, Adorned themselves. Wherefore gird up the Loins of your minds, be sober and hope to the end as obedient Children, not fashioning your selves according to your former Lusts in your Ignorance, but as he, which hath called you is Holy, so be you Holy in all manner of Conversation and*

nd giving all Diligence, adding to your aith Virtue, to Virtue Knowledge, and Knowledge Temperance, and to Tempe-ance Patience, and to Patience Godli-ſs, and to Godlineſs Brotherly kindneſs, nd to Brotherly kindneſs Charity; for if ieſe things be in you and abound, they make ou that you ſhall neither be barren nor un-ruitful: For ſo an entrance ſhall be mi-ired unto you abundantly into the Ever-aſting Kingdom of our Lord and Saviour, eſus Chriſt: Not rendring Evil for Evil, r Railing for Railing; but contrarywiſe, leſſing; knowing, that ye are thereunto cal-ed, that ye ſhould inherit a Bleſſing: for ven hereunto were ye called, becauſe Chriſt alſo ſuffered for us, leaving us an Example hat ye ſhould follow his ſteps, who did no in, neither was Guile found in his Mouth; who, when he was reviled, he reviled not again; when he ſuffered, he threatned not, but committed himſelf to him that judgeth righteouſly.

§. 4. *PAUL*, who was alſo an *Apoſtle*, though, as he ſaith, *born out of due time*: A Man of great Knowledge and Learning, but *I count it*, ſaith he, *all loſs for the Excellency of the Knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered* Philip. 3. 8.

the loss of all things, and do count them but Dung that I may win Christ. Brethren be followers of me, and mark them which walk so, as ye have us for an Example: for many walk, of whom I have told you often; and now tell you even weeping, that they are the Enemies of the Cross of Christ, whose end is Destruction, for their God is their belly, they glory in their shame, and they mind earthly things. For our Conversation is in Heaven, from whence we look also for our Saviour, the Lord Je-

1 Tim. 2. 9, 10. *sus Christ. In like manner also, I will that Women adorn themselves in modest Apparel, with shame-facedness and sobriety, not with broidered Hair, or Gold, or Pearls, or costly Array; but with good works, as becometh Women professing God-*

Ephes. 5. *linesse. Be Followers of God, as dear Children, and walk in love, as Christ also hath loved us: But Fornication, and all Uncleanness, and Covetousness, let it not be once named amongst you, as becometh Saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks: for this ye know, that no Whoremonger, Unclean Person, nor Covetous man, who is an Idolater, hath an Inheritance in the Kingdom*

dom of Christ, and of God. See then that you walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the Will of the Lord is, and be not drunk with wine, wherein is excess; but be filled with the Spirit, speaking to your selves in Hymns and Spiritual Songs, singing, and [a]making Melody in your hearts to the Lord. Rejoyce in the Lord always; and I say again, Rejoyce. Let your Moderation be known to all men, the Lord is at hand. Be careful for nothing, for we brought nothing into this World, and it is certain we can carry nothing out: and *having food and rayment, let us be therewith content; for Godliness with Contentment is great Gain: But they that will be Rich, fall into Temptation, and a snare, and into many foolish and hurtful Lusts, which drown men in Predition and Destruction;* for the Love of Money is the Root of all evil, *which whilst some coveted after,* they have erred from the Faith, and pierced themselves through with many sorrows; *but thou, O Man of God, flee these things, and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness. Fight*

[a] Phil. 4.

[b] 1 Tim. 6.

the good Fight of Faith, and lay hold on eternal life, whereunto thou art also called, and hast professed a good Profession before many witnesses. I give thee charge in the sight of God, who quickned all things, and before Christ Jesus, who before Pontius Pilate *witnessed a good Confession, that thou keep this Commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ. Charge them that are* Rich *in this World, that they be not* high-minded, *nor trust in* uncertain Riches *but in the living God, who giveth us richly all things to enjoy, that they* do good, *that they be* rich *in* good Works, *ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.* O Timothy, *keep that which is committed to thy Trust, avoiding prophane and vain Bablings, and Oppositions of Science, falsly so called, which some professing, have erred concerning the* Faith. *Grace be with thee, Amen.*——This was the blessed Doctrine these *Messengers* of *Eternal Life* declared, and which is more, *they lived as they spoke.* You find an Accompt of their Reception in the world, and

1 Cor. 4

d the way of their *Living*, in his First
istle to the *Corinthians*; *For I think*,
ith he, *that God hath set forth us* (the A-
stles) *last, as it were, men appointed to*
uth, for we are made a spectacle to the
rld, to Angels, and to Men. We are
ls for Christ's sake, we are weak, we
e despised; Even unto this present hour
both hunger and thirst, and have no
ain dwelling place, and *labour, work-*
with our own hands; Being reviled, we
ss, being persecuted, we suffer, being
amed, we entreat. We are made as
filth of the World; and are as the Off-
ring of all things unto this day. This
s the entertainment those faithful
llowers of *Jesus* received at the hands
a Wicked and Ungrateful World:
t he who tells us of this, also tells us,
is no unusual thing; *for*, saith he, *such*
will live godly in Christ Jesus, must suffer
rsecution. Besides, he knew, it had
en the Portion of the Righteous in
ceding Ages, as in his excellent Ac-
unt of the *Faith*, *Tryals*, and *Victory*
the Holy Antients, in his Epistle to
e *Hebrews*, he does largely express,
here he tells us, how great a *Sojourner*
braham was, even in the *Land of Pro-*

Chap. 11.

mise, a *Stranger* in his own Country (for God had given it unto him and his Posterity) *Dwelling*, saith he, *in Tents with Isaac* and *Jacob*. And why no better settled? Was it for want of Understanding, or Ability, or Materials? No, He gives a better Reason; *for*, saith he, *Abraham look't for a City which hath foundations, whose Builder and Maker is God*. And speaking of *Moses*, he tells us, *that by Faith, when he was come to years of Discretion, he refused to be called the Son of Pharoah's Daughter, chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the Reproach of Christ greater Riches than the Treasures of Egypt; For he had respect unto the Recompence of Reward*, nor feared he the *Wrath* of the *King*, *for he endured, seeing him who is invisible*. He adds, *and others had Tryals of cruel Mockings and Scourgings, Yea, moreover of Bonds and Imprisonments; They were stoned, they were sawed asunder, were tempted, were slain with a sword; they wandred about in Sheep-skins and Goat-skins, being destitute, afflicted, tormented, of whom the World was not worthy. They wandred in De-*

serts,

rts, and in Mountains, and in Dens, d Caves of the Earth, and these all have ained a good Report. Methinks this ould a little abate the *Intemperance* profeſſed Chriſtians. I do not bid em be thus miſerable, but I would not ve them make themſelves ſo hereafter; for even this afflicted *Life* hath *yes* tranſcending the utmoſt *Pleaſure* at ſin can give, and in the end it will found that it were better to be a *poor ilgrime*, than a *Citizen* of the *World.* Nor was this only the Life and Inſtruction of *Apoſtolical* Teachers; the ſame *lainneſs* and *Simplicity* of Life was alſo llowed by the *Firſt Chriſtians.*

§. 5. The *Primitive Chriſtians, Ouzelius* in his Animadverſions on *Minutius Felix* ſaith, *were reproacht by the* Gentiles *for their Ill-breeding, rude and unpoliſht Language, unfaſhionable Behaviour, as a People that knew not how to carry themſelves in their Addreſſes and Salutations, calling them* Ruſticks *and* Clowns, *which the Chriſtians eaſily bore, valuing their Profeſſion the more for its Non-Conformity to the World; wherefore it was uſual with them by way of Irony, and Contempt, to call the* Gentiles *the* Well-bred, *the* Eloquent, Animad in Min Felix. p. 25.

and the Learned. This he proves by ample Teſtimonies out of *Arnobius*, *Lactantius*, *Iſidorus*, *Peluſiota*, *Theodoret*, and others. Which may inſtruct us, that the *Chriſtians Behaviour* was not regulated by the *Cuſtoms* of the *Country* they lived in, as is uſually objected againſt our ſingularity; No, They refuſed the Imbelliſhment of Art, and would not ware the furniture of her Invention, but as they were ſingular in their Religion, ſo in the way of their Converſation among men.

Conſtit. Clem. Rom. l. 1. c. 6. §. 6. *Clemens Romanus*, (if Author of the Conſtitutions that go under his Name) hath this amongſt the reſt: *Abſtain from the vain Books of the* Gentiles. *What have you to do with ſtrange and unprofitable* Diſcourſes, *which only ſerve to ſeduce weak peoples.* This *Clemens* is remembred by *Paul* in *one of* his *Epiſtles*, who in this exactly follows his Advice to *Timothy* about *vain Queſtions*, *doubtful Diſputes*, and Oppoſitions of Science. Let us ſee how this *Moderation* and *Purity* of *manners* continued.

Phil. c. 4. 3.

Mach Diſp lib. 2. c. 5. §. 7. *Iachiavell*, (no mean Author) in his *Diſputations* aſſures us, *That the firſt Promotors of* Chriſtianity *were*

ſo

so diligent in rooting out the Vanities and Superstitions of the Gentiles, *that they commanded all such* Poets *and* Historians, *which commanded any thing of the* Gentile Conversation, *or* Worship, *to be burn'd:* But that *zeal* is evidently, extinguish't, and those *Followers* revived among the Professors of the Religion of *Jesus*.

§. 8. *Tertullian, Chrysostom, Theophylact, Gregory Nazianzene,* Upon these words of *Christ, But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of Judgment:* Thus reflect up *vain Discourse*; The words mean (saith *Tertullian*) *of all vain and superfluous speech,* more talk than is necessary: Says *Chrysostom, Of such words as are not convenient, nor profitable, but move immodesty.* Says *Theophylact, Of all Lyes, Calumnies, all inordinate and ridiculous speeches.* Says *Gregory, Such words men shall account for, which want that profit, ever redounding from modest Discourses, and that are seldom uttered from any preceding necessity, or cause; things frivolous, fables, old-wives tales.* All which sufficiently reprehend the *Plays, Poetry,* and *Ro-*

Tert. lib. de Patien. Chrysost. Mat 12. 36.

Romances of the times of great *folly*, *vanity*, and *sin*.

§. 9. *Gregory*, and This a *Father* of the *Church*, a very Extraordinary Man, was so zealous for the *simplicity* and *purity* of the *Mind*, Language and Lives of the Christians of his time, that he suppress several *Greek* Authors, as *Menander*, *Diphilus*, *Apollodorus*, *Philemon*, *Alexis*, *Sappho*, and others, which were the Recreations of the vain *Gentiles*: Thus *Cardan*. Hear his Judgement of *Fine Cloaths*, (none of the least part of the *Luxury* and *Vanity* of the Age) 'There be some, saith he, are of opini-'on, that the *wearing* of *precious and sumptuous Apparel* is no sin; which if it were 'no fault, *the Divine Word would never have so punctually expressed, nor Historically related*, how *the Rich man that was tormented in Hell, was cloathed in Purple and Silk*: whence we may note, 'that touching the matter or subject of 'Attire, humane curiosity availeth highly: The first substance of our *Garments* 'was very mean, to wit, *Skins with Wool*; when it is we read, God made 'Adam and his *Wife* Coats *of* Skins; that 'is, *of* Skins of dead Beasts. After-

'wards,

'wards, (*to see the growing pride and va-*
'*nity of Men and Women*) they came to
'pure *Wool*, because lighter; after that,
'to *Flax*, then to *Dung* and *Ordure* of
'*Worms*; to wit, *Silk*; Lastly, *to Gold*
'and *Silver*, and *precious stones*; *which*
'*excess of Apparel highly displeaseth God*,
'for instance whereof, (which the very
'*Pagans* themselves observed) We read
'that the very first among the *Romans*,
'*that ever wore Purple, were struck with a*
'Thunder-bolt, *and so dyed suddenly for a*
'*terrour to all succeeding times, that none*
'*should attempt to live proudly in precious*
'*Attire*. This was the sence of *Gregory*
Nazianzen, that ancient Christian Wri-
ter, who wore commonly a poor *coat*,
like to a *Frock*; so did *Justin Martyr*, *Je-*
rom, and *Austin*, as their *best Robe*.

§. 10. *Jerom* (a Famous Man, and also
filed a *Father* of the *Church*) above all
others, seems positive in this matter,
In an *Epistle* he wrote to a Noble Virgin,
called *Demetias*, in which he exhorted
her, 'That after she had ended her De-
'votion, she should take in hand *Wool*,
'and *Weaving*, after the commendable
'example of *Dorcas*; that by such chan- Acts 9. 36,
'ging and variety of Works, the day 39.
might

'might seem less tedious, and the at-
'tempts of Satan less grievous; conclu-
'ding his Religious Exhortation with
'this positive sentence, (says he) *I speak*
'*generally*, *No* Raiment *or* Habit *what-*
'*soever shall seem precious in Christ's*
'*sight, but that which thou makest thy*
'*self, either for thy own particular use, or*
'*example of other Virgins*; *or to give un-*
'*to thy Grandmother, or Mother*; *No,*
'*though otherwise thou didst distribute thy*
'*goods to the poor.* Let but this strictness be consider'd, and compared with the *Apparel* and *Conversation* of the Age; For however, *Pharisee-like*, they otherwise *Saint* him, or call him an *Holy Father*; Sure it is, they reject his counsel.

§. 11. *Hilary*, Bishop of *Poictiers*, a Father of the Church, and famous for his Writings against the *Arrians*, having travelled into *Syria*, was informed that *Abra* his only Daughter, whom he left with her Mother, was by the greatest Lords of the Country sollicited in Marriage; being a young Woman, well bred, fair, rich, and in the prime of her Age; He writ to her, earnestly pressing her by no means to fix her Affections upon the Pleasure, Greatness, or Advantage

vantage that might be preſented to her; for in his Voyage he had found a greater and worthier Match, an Husband of far more Power and Magnificence, who would endow her with Robes & Jewels of an ineſteemable value. This he did to take off her Deſires from the World, that he might wed her unto God: And it was his fervent and frequent Prayer, which in ſome ſence was anſwered; for ſhe lived Religiouſly, and dyed a Virgin; which ſhewed great Nobility of Mind, that taught his Daughter to tread upon the Mountains of worldly Glory; and it was not leſs honourable in her, that ſo readily yielded to the excellent Counſel of her pious Father.

§. 12. *Ambroſe*, another Father, who firſt was Lieutenant of the Province and City of *Millan*; and upon his diſcreet appeaſing of the Multitude, diſorder'd upon ſome difference amongſt them, about *Electing* a *Biſhop*, was by their uniform Conſent choſen himſelf; Although this Perſon of all others might have been thought to plead for the accuſtomed *Recreations*, eſpecially not having been long a Chriſtian, (for he was a *Catechumeniſt*, (or one but lately *inſtructed*) *Socrat. lib. 4. ch. 25.*

structed) at the time of his being Elected;) yet doth he in so many words determin the matter thus; *Plays ought not to be known by Christians*; then not *made*, *heard*, and *defended* by Christians; or they must be none, that do so.

Augustf. de Civet. Dei. lib. 2 ch 7.

§. 13. *Augustine*, more famous for his many Books and knowlege in *Church-affairs*, whose sentences are Oracles with some, gives this as his Opinion of *Plays*, and the like *Recreations*; That *they were more pernitious and abominable, than those Idolatrous Sacrifices, which were offer'd in honour of the* Pagan-*Gods*; Doubtless he though the *one* not so *offensive* to *Reason*, and the impressions Divinity hath made on every understanding, as the *other* was very *pleasant* to the *senses*, and therefore apt to steal away the mind from better things; for 'twas his Maxime, *That every thing a man doth, is either a hinderance or furtherance to good.* This would be esteem'd intolerable Doctrine in a poor *Quaker*, yet will the *Quaker* rejoyce if it be esteem'd and followed, as good Doctrine in *Augustine.*

De Civ. Dei. lib 9. ch 5.

§. 14. The

§. 14. The *Council* of *Carthage*, though times began to look somewhat mistier, and the purity and spirituality of Religion to be much declined by the Professors of Christianity; yet there was so much zeal left against the worst part of *Heathenism*, that I find an *Expreß Canon against the Reading of Vain Books and* Comœdies *of the Gentiles, lest the minds of the people should be defiled by them.* But this Age either hath no such *Canon*, or executeth it not, to the shame of their profession.

§. 15. *Cardan* more particularly re- *Cardan de sapient l. 2.*
lateth, *How even* Gregory *the* Great *was so zealous of preserving Purity of Manners among Christians*, (who lived almost 200 years after the *Carthaginian Council*) that he caused many *Latin Authors to be burnt*, as vain and lascivious, as *Cæcilianus*, *Affranius*, *Navius*, *Licinus*, *Zennius*, *Attilius*, *Victor*, *Livi*'s *Dialogues*; nor did *Plautus*, *Martial*, and *Terence* (so much in request both in the Schools and Academies of the Land) escape their honest zeal, although the multitude of Copies so far frustrated their good intentions, as they are multiplyed of late.

§. 16. *Gra-*

Jac. Laurentio de lib. Gentil. p. 40, 41,

§. 16. *Gratian* also hath such like passages as these, *We see that the Priests of the Lord, neglecting the Gospel and the Prophets, read Comœdies or Play-Books, and sing Love verses*, and read *Virgil*; (a Book in which is yet some good expressions) Strange! that these things should have been so severely censur'd of old, and that Persons whose Names are had in so much reverence, should repute these their *censures*, the construction of Christ's Precepts, and the natural consequences of the *Christian* Doctrine; and yet that they should be so far neglected of this Age, as not to be judged worthy an imitation. But pray let us hear, what Doctrine the *Waldenses* teach in this *Affair*.

Pet Bell. obser. l. 1 c. 35.

§. 17. *Petrus Bellonius*, that great and inquisitive *Traveller*, when he came to *Mount Athos*, where there live in several Monasteries *six thousand Caloieri*, or *Religious Persons* (so called) He did not so much as find there (no, nor in all *Greece*) *one man acquainted with the conversation of those parts*, for though they had several *Manuscripts* of *Divinity* in their *Libraries*, yet not one *Poet*, or *Historian*; for the Rulers of that Church were such

Ibid c 40.

Chap. 39

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enemies to that ſort of Learning, that they Anathematiz'd all ſuch *Prieſts* and Religious perſons, as ſhould read or tranſcribe any *Books, but what treated of Religion*: And perſwaded all others, *that it was not lawful for a Chriſtian to ſtudy* Poeſie, *&c.* though nothing is more grateful in theſe days *Zeno* was of the ſame opinion againſt *Poetry*.

§. 18. *Waldenſes* were a people ſo called from one *Peter Waldo*, a Citizen of *Lyons* in *France*, in the year 1160. that inhabited *Piedmont*, elſewhere called *Albigenſes*, from the Country *Albia*; *Lollards* in *England* from one *Reynard Lollard*, who ſometime after came into theſe parts, and Preach'd boldly againſt the Idolatry's, Superſtitions and vain Converſation of the Inhabitants of this Iſland. They had many other Names, as *Arnoldiſts*, *Eſperoniſts*, *Henricians*, *Siccars*, *Inſabaches*, *Patarenians*, *Turlupins*, *Lyoniſts*, *Fraticelli*, *Huſſites*, *Bohemians*, (ſtill the ſame;) but finally, by their Enemies, damnable *Hereticks*, though by the *Proteſtants*, the *true Church of Chriſt*. And to omit many *Teſtimonies*, I will inſtance only in Biſhop *Uſher*, who in his Diſcourſe of the ſucceſſion of the *Chriſtian Church*, defends them not only

Alb Cap. Hiſt. de orig. Waldenſ. Virginia. Hiſt. Bibl p. 150 *Dubran. hiſt. Bohem. l.* 14, *Thuan in hiſt. ſui temp. p.* 458. *Mat. Paris Hiſt. of Engl. An.* 1174.

as *true Reformers*, but makes the Succession of the *Protestant Church* to be mainly evincible from their *Antiquity*. I shall forbear all the Circumstances and *Principles* they held, or in which he strongly defends them against the cruelty & ignorance of their Adversaries, particularly *Rainerius*, *Rubis Capetaneus*, &c. only what they held concerning our present subject of *Apparel* and *Recreations*, *I cannot be so injurious to the Truth, their self-denial, the good of others, at whose Reformation I aim, and my own discourse*, as to omit it. And therefore I shall proceed to alledge their *Faith* and *Practice* in these matters, however esteem'd but of a trifling importance by the *loose*, *wanton* and *carnal-minded* of this generation, whose feeling is lost by the enjoyment of their *inordinate desires*, and that think it a high state of Christianity to be no better than the *beasts* that perish, namely, in not being excessive in *Newgate-* and meer *Kennel-enormities*; that these Antient Reformers had another sense of these things, and that they made the Conversation of the Gospel of a *Crucified Jesus*, to intend and require another sort of *Life*, than what is used by almost all those who account themselves Members

Bellar. tom. 2. lib. 1. cap. 26. col. 86. Ecchius com. loc. c. 28. Alphon l. 6. Cont. Haret. p. 93. Clue. Syl. hist. Bohem. Usher de suc. Eccl Christ.

Members of his Church; I shall shew out of their own Doctrines, as found in their most authentick Histories.

§. 19. To be brief, In their Exposition upon the *Lord's Prayer*, that part of it which speaks thus, *Give us this day our daily Bread*; Where, next to that *spiritual bread* (which they make it to be the duty of all to seek more than life) they come positively to deny the *praying for more than is requisite* for outward necessities, or that its lawful to use more; *condemning all superfluity, and excess out of fashion, pride or wantonness* not only of *bread*, but all outward things, which they judge to be thereby comprehended; using *Ezekiel's* words, *That fulness of bread, and abundance of idleness was the cause of the wickedness and the abominations of* Sodom, *for which God by fire destroy'd them off the Earth.* Whereupon they conclude with an ancient Father of the Primitive Church, after this manner, *That costly Apparel, superfluity in diet,* (as *three Dishes*, when *one* will serve) *play, idleness and sleep, which fatten the body, nourish luxury, weaken the Spirit, and lead the Soul unto death*; *but* (say they) *a spare diet, labour, short sleep,*

Jo. Paul. Per. hist. Wald. Incat. l 1. c. 3. p. 37, 38. Dona nos le nostre pan quotidian enchoi. Memor. Morrel. Vign. Mem. fol. 7. Ezek. 16. 49. Thesaur fed. Ap Wald.

plain and mean garments help to purifie the soul, tame the body, mortifie the lusts of the flesh, and comfort the Spirit. So severe were they, that in that *Chapter* of the *Instructions of their Children*, they would not suffer them to converse with those of strange places or principles, whose conversation was *Gaming, Plays and the like wanton Recreations*; but especially concerning young Women. A man (say they) *must have a great care of his Daughters: Hast thou Daughters? keep them within to wholsom things; see they wander not; for* Dina, Jacob's *Daughter, was corrupted, by being seen of strangers:* they affirm no better to be the general event of such conversation.

Ibid. l. 2. c. 3. Li filli ligual naissan ali parons carnals denon esser rendus, &c.

To which I shall add their Judgment & Practice concerning Taverns, publick Houses for Treats and Pleasures, with which the Land swarms in our days.

Ibid. l. 2. c. 8.

§. 20. 'A *Tavern* is the fountain of 'sin, the *school* of the *Devil*, it works 'wonders fitting the place: It is the cu- 'stom of God to shew his power in his 'Church, and to work Miracles; that 'is to say, to give sight to the spiritually 'blind, to make the lame to leap, the 'dumb to sing, the deaf to hear: But the

La Taverna & maisons de pleisirs es fontana de pecca eschola del Diavola, &c.

'the Devil doth quite contrary to all 'theſe in *Taverns*, and the like places 'of Pleaſure. For when the *Drunkard* 'goes to the *Tavern*, he goes upright; 'but when he comes forth, *he cannot 'go at all*; he has *loſt his ſight, ſpeech, and hearing too.* The Lectures that are read in this School of the Devil (ſay theſe poor *Waldenſes* and *firſt Reformers*) are *Gluttonies, Oaths, Periuries Lyings, Blaſphemies, Flatteries, and divers other wicked villanies and pernitious effects, by which the heart is withdrawn further and further from God.* And as the *Eccleſiaſticus* ſaith, *the Taverner ſhall not be freed from ſin.*

But above other Recreations, do but eriouſly obſerve, of what danger and ll conſequence theſe firſt Reformers ought *Dancing*, *Muſick* and the like aſtimes to be, which are the greateſt ivertiſements of the times, *viz.* *Lib. 2. c. 9.*

§. 21. Dancing *is the Devil's Profeſſion, and he that entereth into his profeſſion* the Devil is the guide, the middle, and the end of the dance; *as many paces as a man maketh in Dancing*, ſo any paces doth he make to go to Hell. *Lo bal es la proceſſion del Diavol & qui intra en la bal, &c. Spir. Alm. fol 50, 51, & 52, 53 54.*

A man sinneth in Dancing divers wayes;
† Job 14. 16 chap. 31. 4 Ps 37. 23. Prov. 16 9. Jer. 10 23. Mark 6. 23, 24, 25, 26, 27, 28. Exod. 32 4, 5, 6, 7.
as in his pace, † *for all his steps are numbred; in his touch, in his ornaments, in his hearing, sight, speech, and other vanities. And therefore we will prove first by the Scripture and afterwards by divers other Reasons, how wicked a thing it is to Dance. The first Testimony that we will produce, is that which we read in the Gospel, where 'tis said, it pleased* Herod *so well,* that it cost *John Baptist* his life. *The second is in* Exodus, when Moses *coming near to the Congregation, saw the Calf,* he cast the Tables from him, and broke them at the foot of the Mountain; and afterwards it cost three and twenty thousand their lives. *Besides, the Ornaments which women wear in their Dances,* are as Crowns for many victories, *which the Devil hath got against the children of God. For the Devil hath not only one Sword in the dance, but as many as there are beautiful and well adorned Persons in the Dance; for the* words of a Woman are a glittering Sword. *And therefore that place is much to be feared, wherein the Enemy hath so many* swords, *since that one only* sword *of his may be (justly) feared.* — Again,

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The Devil in this place ſtrikes with a ſharpned ſword; for the Women (who make it acceptable) come not willingly to the Dance, if they be not painted and adorned; which (painting and ornament) is as a Whetſtone, on which the Devil Sharpneth his ſword. —— *They that deck and adorn their Daughters*, are like thoſe that put dry wood to the fire, to the end it may burn the better: for ſuch Women kindle the fire of Luxury in the hearts of men. As *Sampſon*'s foxes fired the *Philiſtines* Corn; ſo theſe women, *they have fire in their faces, and in their geſtures and actions, their glances and wanton words, by which they conſume the goods of men.* They proceed, *The Devil in the Dance uſeth the ſtrongeſt armour that he hath; for his moſt Powerful arms are* Women: *which is made plain unto us, in that the Devil made choice of the Woman to deceive the firſt Man:* So did *Balaam*, that the Children of *Iſrael* might be rejected of God. By a woman he made *Sampſon*, *David* and *Abſolom* to ſin. *The Devil tempteth men by women three manner of ways; that is by the Touch, by the Eye, & the Ear; by theſe three means he tempt-*

eth fooliſh men to dancing, by touching their hands, beholding their beauty, hearing their ſongs and muſick.—*Again, They that* Dance, *break that Promiſe and Agreement they have made with God in Baptiſm, when their God-fathers promiſe for them*; that they ſhall renounce the Devil and all his pomp; *for dancing is the pomp of the Devil*; and he that danceth maintaineth his pomp and ſingeth his Maſs. *For the Woman that ſingeth in the dance,* is the Prioreſs (or chiefeſt) of the Devil; and thoſe that Anſwer are the Clerks, and the Beholders are the Pariſhioners, and the Muſick are the Bells, and the Fiddlers the Miniſters of the Devil. *For as when Hogs are ſtray'd, if the Hog-herd call one, all aſſemble themſelves together*; ſo the Devil cauſeth one Woman to ſing in the dance, or to play on ſome inſtrument, and preſently gather all the dancers together.—*Again, In a* Dance, *a man breaks the Ten Commandments of God: As firſt,* Thou ſhalt have no other Gods but me, *&c. for in dancing a man ſerves that perſon whom he moſt deſires to ſerve, (after whom goes his heart:) and therefore* Jerom *ſaith, Every man's God is that he ſerves and loves beſt*

Jerom in dec. int. oper.

(and

(and that he loves beſt, which his thoughts wander and gad moſt after.) *He ſins againſt the ſecond Commandment*, when he makes an Idol of that he loves. *Againſt the third*, in that Oaths, (and frivolouſly uſing God's Name) are frequently amongſt dancers. *Againſt the fourth*, for that by dancing the Sabbath-day is prophaned. *Againſt the fifth*, for in the dance, Parents are many times diſhonoured, ſince thereby many bargains are made without their counſel. *Againſt the ſixth*, A man kills in dancing, for every one that ſets about to pleaſe another, he kills the ſouls as oft as he perſwades unto luſt. *Againſt the ſeventh*, for the party that danceth, be it male or female, committeth adultery with the party they luſt after; for he that looketh on a Woman to luſt after her, hath already committed adultery with her in his heart. *Againſt the Eighth Commandment*, A man ſins in dancing, when he with-draweth the heart of another from God. *Againſt the ninth*, when in dancing he ſpeaks falſly againſt the Truth, (and for ſome little honour, or ſecret laſcivious end, deny's what's true; or affirms what's falſe.) *Againſt the tenth*, when

when Women affect the Ornaments of others, and Men covet the Wives, Daughters and Servants of their Neighbours, (which undeniably attends all such playes and sports.) Again, *A man may prove how great an evil dancing is, by the multitude of sins that accompanythose that dance; for they dance without measure or number: And therefore, saith Augustine,* The miserable Dancer knows not, that as many paces as he makes in dancing, so many leaps he makes to Hell. *They sin in their Ornaments after a five-fold manner: First,* by being proud thereof. *Secondly,* By enflaming the hearts of those that behold them. *Thirdly,* When they make those ashamed that have not the like Ornaments, giving them occasion to covet the like. *Fourthly,* By making women Importunate in demanding the like Ornaments of their Husbands: *And Fifthly,* When they cannot obtain them of their Husbands, they seek to get them elsewhere by sin. *They sin by singing and playing on Instruments;* for their songs bewitch the hearts of those that hear them with temporal delight, forgetting God; uttering nothing in their songs but lyes & vani-

August. de Civit. Dei.

vanities, and the very motion of the body which is us'd in dancing gives teſtimony enough of evil.——*Thus you ſee, that dancing is the* Devil's Proceſſion, *and he that enters into a Dance, enters into the* Devil's Proceſſion. *Of dancing, the Devil's the* guide, *the* middle *and the* end; *and he that entreth a good and a wiſe man into the dance* (if it can be that ſuch a one is either good or wiſe) *cometh forth a corrupt and a wicked man.* SARAH THAT HOLY WOMAN WAS NONE OF THESE. Behold the apprehenſions of thoſe good old Reformers touching thoſe things, that are ſo much in practice and Reputation in theſe times with ſuch as profeſs their Religion; thus far *verbatim.* But I cannot leave off here, till I have yet added the Concluſion of their Catechiſm and Direction, with ſome paſſages out of one of their Paſtors Letters, fit to the preſent occaſion.

Ibid. *lib.* 2. *Concl.* p. 68. *Encan. en qualmanier. ſi del debiet regir li lor Cropſ. Non ſervire ali deſirier mortale*

They conclude with this Direction; namely, *how to rule their bodies and live in this world as becomes the Children of God. Not to ſerve the mortal deſires of the fleſh. To keep their Members, that they be not arms of Iniquity* (*and vanity.*)

To &c.

To Rule their outward senses. To subject the body to the soul. To mortifie their members. *To flie Idleness. To observe a sobriety and measure in their eating and drinking, in their words and cares of this life. To do works of mercy.* To live a moral (or just) life by Faith. *To fight against the desires. To mortifie the works of the flesh.* To give themselves to the exercise of Religion. To confer together touching the Will of God: To examine diligently the Conscience. To purge and amend, and pacifie the Spirit.

To which I shall add the Epistle of one of their Pastors, as I find recorded amongst other matters relating to those poor afflicted People.

§. 22. An Epistle of Pastor *Bartholomew Tertian*, written to the *Waldensian Churches* of the Valley of *Pragela*; thus translated.

JESUS BE WITH YOU.

Hist. Wald. l. 1. c. 11 p. 55, 56, 57.

TO *all our faithful and well-beloved Brethren in Christ Jesus*; *Health and Salvation be with you all*, Amen. *These are to put you in remem-*

remembrance, and to admoniſh you, my Brethren, (hereby acquitting my ſelf of that duty which I owe unto you all, in the behalf of God, *principally touching the care of your Souls Salvation, according to that light of the truth which the moſt high God hath beſtowed on us) that it would pleaſe every one of you,* to maintain, increaſe and nouriſh to the uttermoſt of your power, without diminution, thoſe good beginnings and examples which have been left unto us by our fore-Fathers, whereof we are no ways worthy. *For it would little profit us to have been renewed* by the Fatherly viſitation, and the *light* which hath been given us of God, *if we give our ſelves to* worldly, carnal converſations, which are diabolical, abandoning the Principle which is God, *and* the Salvation of our Souls, for this ſhort and temporal Life. *For the Lord ſaith,* What doth it profit a man to gain the whole world, and to loſe his own Soul? *For it would be better for us never to have known the way of Righteouſneſs, than having known it, to do the contrary. Let me therefore entreat you* by the love of God, *that you decreaſe not, or look back; but rather increaſe the* charity, fear,

fear *and* obedience *which is due unto God, and to your ſelves, amongſt your ſelves; and ſtand faſt in all thoſe good Principles, which you have heard and underſtood of God, by our means: and that you would remove from amongſt you* all vain converſation *and* evil ſurmizes, troubling the peace, the love, the concord, and whatſoever would indiſpoſe or deaden your minds to the ſervice of God, your own Salvation, and the adminiſtration of the Truth, *if you deſire, that* God *ſhould be merciful to you in your goods temporal and ſpiritual: for you can do nothing without him; and if you deſire to be Heirs of his Glory, do that which he commandeth*: If you would enter into life, keep my Commandments.

Mat. 19. 17.

Likewiſe be careful, that there be not nouriſhed amongſt you ANY SPOTS, Gluttony, Whoredom, Dancings, *nor any* Lewdneſs, *or* Riot, *nor* Queſtion, *nor* Deceits, *nor* Uſury, *nor* Diſcords, *neither ſupport or entertain any Perſons of a wicked converſation, or that give any ſcandal or ill example amongſt you; but let charity and fidelity reign amongſt you, and all good example; doing to one another, as every one deſires ſhould be done unto him:*

for

for otherwiſe it is impoſſible, that any ſhould be ſaved, or can have the grace of God, or be good men in this world, or have glory in another. *And therefore, if you hope and deſire to poſſeſs eternal Life, to live in good eſteem and credit, and to proſper in this World in your goods temporal and ſpiritual,* purge your ſelves from all diſorderly ways, *to the end that God may be alwaies with you, who forſakes not thoſe that truſt in him.* But know this for certain, *that God heareth not, nor dwelleth with ſinners, nor in the Soul that is given unto wickedneſs nor in the man that is ſubject to ſin. And therefore let every one cleanſe the ways of his heart, and fly the danger, if he would not periſh therein. I have no other thing to write at this preſent, but that you would put in practice theſe things*; and the God of Peace be with you all, and go along with us, and be preſent among us in our ſincere, humble and fervent Prayers, and that he will be pleas'd to ſave all thoſe his faithful, that truſt in Chriſt Jeſus.

Intirely yours, ready to do you ſervice in all things poſſible, according unto the will of God,

Bartholomew Tertian.

Be-

§. 23. Behold the Life and Doctrine, Instruction and practice of the Antient *Waldenses!* how harmless, how plain, how laborious, how exceeding serious, and heavenly, in their Conversations! These are the Men, Women, ay, and Children too, who, for above these five hundred years, hath valiantly, but passively maintained a cruel War, at the expence of their own innocent blood, against the unheard of cruelties & severities of several *Princes*, *Nuncio's*, and *Bishops*, but above all of certain *Cruel Inquisitors*; of whom their Historians Report, *that it was a greater evil to conceal an Heretick, than to be guilty of Perjury; and for a Clergy-man to marry a Wife, than to keep a Whore.* In short, *to dissent, though never so conscientiously, was worse than to Immorality.* 'Twas against the like Adversarie's these poor *Waldenses* fought by sufferings throughout the Nations, by *Prisons, Confiscations, Banishments, Wandrings from Hill to Valley, from Den to Cave, being mock'd, whipt, rack'd, thrown from Rocks and Towers, driven on Mountains,* and *in one night hundreds Perishing by excessive Frosts and Snows, Smother'd in Caves, starv'd, Impriſon'd, Rip'd*

* *Bern de Gir. lord de Hail. hist. de la Fr lib.* 10. *Vesemb. orat. in Wald. Beza hist hom. dig. Viret. de ver. & falſ. Relig. l.* 4. *c.* 13. *p.* 249.

Cat. Test. ver. p. 534.

Vign. Bib. hist. part 1

Vineaux. Mem. fol. 6, 7.

Rip'd up, Hang'd, Dismember'd, Rifled, Plunder'd, Strangled, Broyled, Rifled, Burned; and whatsoever could be invented to ruin men, women and children. These *Waldenses* you *Protestants* pretend to be your Ancestors; from them you say you have your Religion; often are you building their praises in your discourses; But, Oh! look back, I beseech you, how unlike are you to these afflicted Pilgrims! What resemblance is there of their Life in yours? Did they help to purchase and preserve you a Liberty and Religion (can you think) at the loss of all that was dear to them, *that you might pass away your days and years in Pride, wantonness and vanity?* What proportion bears your *Excess* with their *Temperance?* your *Gaudiness* with their *Plainness?* your *Luxury*, and *flesh-pleasing conversation*, with their *Simplicity* and *self-denial?* but are you not got into that Spirit and Nature they condemned? Into that carnality and worldly-mindedness they reprov'd in their *Persecutors?* Nay, into a strain of *Persecution* too, *whilst you seem to hide all under a Cloak of Reformation?* How can you hope to confute their *Persecutors*,

Mat. Paris in Hen. 3 Anno 1220. Sigonius de Reg. Ital. l. 7.

Sernay chap. 47. Chass. l. 3. chap. 7.

whose worst part perhaps was their *cruelty*, who turn *Persecutors* your selves? What have you, besides their *good words*, that's like them? And do you think, that *words* shall fend off the *blows* of *Eternal vengeance*? That a little *by-rote babble*, (though of never so good expressions in themselves) shall serve your turn? No; *From God I tell you, That whilst you live in the* Wantonness, Pride, *and* Luxury *of the world, pleasing and fulfilling the lust of the Eye, the lust of the Flesh, and the pride of Life, God detests you all, and laughs you and your worship to scorn.* Ne'er tell me, *I am too rash*; It's the Devil that says so: He has got two Scriptures by the end in these days; *One that there's none that doth good*, and why? that he may perswade all, it's *impossible to overcome*: which is the reason so many are *overcome*; *although Glory is promised to none but Conquerors.* The second, *That we must not judge, lest we be judged*; that is, whilst we are *guilty*; lest we are judged. But away with *Sathan* and his Hypocrisie too; I know what I say, and from whom I speak; once more I tell you all, That unless you forsake your *Pride*, *Luxury*, *Avarice* and *whole va-*

1 Joh. 2. 14, 15, 16, 17.

The Devil a Scripturian.

riety

riety of vanities, and mind the eternal *Light* in your hearts to obey it, *Wrath ſhall be your portion for ever*; whether you hear or forbear. Truſt not your Souls on miſapply'd Scriptures, *He that is a Child of God, muſt be holy, for God is holy; and none are his Sons and Daughters, but thoſe who are adopted by the Eternal Spirit, and led thereby.* 'Twas a *holy, plain, humble, divine Life* theſe poor ſuffering Chriſtians both profeſs'd and practis'd; refuſing to converſe with any that liv'd in the ſuperfluities and exceſs of the world: for which (if you will believe their very Adverſaries,) they were perſecuted: For ſays *Rainerius*, (a great Writer againſt them) *They uſe to teach firſt what the Diſciples of Chriſt ought to be, and that none are his Diſciples*, but they that imitate his Life: *And that the* Popes, Cardinals, *&c. becauſe they live in* Luxury, Pride, Avarice, *&c. are not the Succeſſors of Chriſt, but themſelves only*, in that they walk up to his Commandments; *thus* (ſays he) *they win upon the people.* But if ſo, that none are *Chriſtians* but thoſe who imitate Chriſt, what will become of thoſe who call themſelves *Chriſtians*, and yet live at eaſe

1 Pet. 1. 12, 13, 14.

Rain. Cap. de Hæret. pervers. ollos & Modo decendi f. 98. Baron Eccl. Annal. Tom. 12. an. 1176. p. 835. Kranz. in Metrop l. 8. c. 18. & in Sax. l. 8. c. 16.

eaſe in the fleſh, not regarding the work of the *Holy Croſs of Chriſt in their hearts, that crucifies them that bear it, to the world, and the world to them.* This was the ground of their *ſufferings*, and their loud cryes againſt the Impieties of the greateſt; not ſparing any ranks from the *Throne* to the *Dunghil*, *as knowing, their God was no Reſpecter of Perſons.* And now if you would follow them indeed, if you would be *Proteſtaets* in ſubſtance, and learn your Enemies a way worth changing for (elſe better words go but a little way) If you would obtain the Heavenly Inheritance, if you would be Eternally bleſſed, *be ye perſwaded to forſake all the pride and pomp of this vain world*; mind the concerns of an *Everlaſting Reſt*; let the juſt and ſerious *Prin-*
Mic. 6. 8, 9. *ciple* of *God within you*, be the conſtant guide and companion of your minds; and let your whole hearts be exerciſed thereby: that you may experience an intire *Reformation* and *Change* of *Affections* through the Power of that *Divine Leaven*; that having the *joys* and *glory* of another world in your view, you may give your beſt diligence to make your *Calling* and *Election* to the poſſeſſion of them,

them, *ſure* and *certain:* leſt *ſelling* that noble Inheritance for a poor *meſs of periſhing pottage*, you never enter into his Eternal Reſt. And though this teſtimony may ſeem tedious, yet could it by no means be ommitted.—But becauſe no Inſtance hath been given to authorize our *laſt Reaſon* of converting *ſuperfluities* into the *relief* of *diſtreſſed perſons* (although one would think it is ſo equal, and ſober, that it needs no other Authority than its own, yet) I ſhall produce *Two Teſtimonies*, ſo remarkable, that as they ever were eſteem'd truly good, ſo they cannot be approved by any, that refuſe to do the ſame without condemning themſelves of great iniquity.

§ 24. It is reported of *Paulinus*, *Biſhop* of *Nola* in *Italy*; *That inſtead of converting the Demeans of his Dioceſs to particular enrichments, he employ'd it all in the* Redemptoin *of poor* Slaves *and* Priſoners; *believing it unworthy of the Chriſtian Faith, to ſee God's Creation labour under the want of what he had to ſpare.* All agree this was well done, but few agree to do the ſame. *Eccleſ. Hiſt p.* 5. 593.

§. 25. But more particularly that of *Acacius*, Biſhop of *Amida*, given us by *Socrates* *Socrat. ſcholaſt. l.* 7. *c.* 21.

Socrates Scholasticus, in this manner; 'When the Roman Souldiers *purpos'd in* 'no wise to restore again unto the *King of* 'Persia such *Captives*, as they had taken 'at the winning *Azazena*, being about 'seven thousand in number, (*to the great* 'grief of the King *of* Persia) and all of 'them ready to starve for food; *Acacius* 'lamented their condition, and calling his 'Clergy together, said thus unto them, 'Our God hath no need of DISHES or of 'CUPS, for he neither eateth, nor 'drinketh, these are not his necessa-'ries: Wherefore seeing the Church 'hath many precious JEWELS both of 'GOLD and SILVER bestowed of the 'free will and liberality of the Faithful, 'it is requisite that the Captive Souldiers 'should be therewith redeemed, and deli-'vered out of Prison and Bondage; and 'they perishing with Famine, should there-'with be refreshed and relieved. Thus 'he prevailed to have them all conver-'ted into Money; some for their imme-'diate *Refreshment*, some for their *Re-demption*, and the rest for Costage, or 'provision to defray the charges of their '*Voyage*. Which Noble Act had such an 'universal Influence, that it more fam'd the

'the *Christian Religion* amongst the *Infi-*
'*dels*, than all their *Disputes* or *Battels*;
'insomuch that the *King* of *Persia*, and
'an *Heathen* said, *The* Romans *endea-*
'*vour to win their Adversaries both by*
'Wars *and* Favours: *and greatly desired*
'*to behold that Man, who's Religion taught*
'*so much* Charity to Enemies; which
''tis reported *Theodosius* the *Emperour*
'commanded *Acacius* to gratifie Him in.
And if the Apostle *Paul's* expression hath
any force, *That he is worse than an* Infi-
del, *who provides not for his Family*; how
greatly doth this Example aggravate
your shame, that can behold such pity
and compassion expres'd to *Strangers*,
(nay, *Enemies*, and those *Infidels* too)
and be so negligent of your own *Family*;
(for *England*, ay, *Christendom* in a sense,
is no more) as not only to see their
great *Necessities* unanswer'd; but that,
wherewith they should be satisfied, con-
verted to gratifie the *lust* of the *Eye*, the
lust of the *Flesh*, and the *pride* of *Life*.
But however, such can please themselves
in the deceitful *daubing* of their *Priests*,
and *dream* themselves *Members* of *Jesus*
Christ. Sure it is, these things were
otherwise in the beginning; *for all was*
sold,

1 Tim. 5. 8.

Acts 4. 32, 33, 34, 35, 36, 37. *ſold and put into a common Purſe, to ſupply all Indigences*; not mattering earthly inheritances further, than they might (in ſome ſenſe) be *ſubſervient* to the great end, for which they were given, namely, *The good of the Creation.* Thus had the pureſt Chriſtians their minds and thoughts taken up with the *better things* and raviſh'd with the aſſurance of a more excellent Life and Inheritance in the Heavens, that ſhould never paſs away. And for any to flatter themſelves with being *Chriſtians*, whilſt exercis'd in the *Vanities*, *Recreations* and *Cuſtoms* of the world, as at this very day, is *to mock the great God, and abuſe their immortal Souls*: The *Chriſtians Life* is quite another thing.

And leſt that any ſhould object, *Many do great and ſeemingly good Actions, to raiſe their Reputation only; and others only decry pleaſure, becauſe they have not wherewithal, or know not how to take it*; I ſhall preſent them with the ſeveral brief *Expreſſions* of *Aged dying men*, and thoſe of the greateſt Note and Rank; and whoſe *Experience* could not be wanting to give the trueſt Account, how much their *Honours*, *Pleaſures* and *Recreations* conduced to their ſatisfaction, upon a juſt Reckoning at their extream moments of their dying-beds, when *Death*, that hard paſſage into Eternity, look'd them in the face.

CHAP.

CHAP. XXI.

III. *The Teſtimony of* §. 1. Solomon. §. 2. Chilon. §. 3. Ignatius. §. 4. Juſtin Martyr. §. 5. Chryſoſtom. §. 6. Charles V. §. 7. Michael *de* Montaigne. §. 8. *Sir* Philip Sidney. §. 9. *Secretary* Walſingham. §. 10. *Sir* John Maſon. §. 11. *Sir* Walter Rawleigh. §. 12. *Sir* Hen. Wotton. §. 13. *L. Chancellour* Bacon. §. 14. *The Great* DUKE *of* Momerancy. §. 15. Henry *Prince of* Wales. §. 16. *Dr.* Dunn. §. 17. Selden. §. 18. Grotius. §. 19. Salmaſius. §. 20. Rivetus. §. 21. *Cardinal* Mazarine. §. 22. Abraham Cowley. §. 23. *One of the Family of* Howard. §. 24. *Princeſs* Elizabeth *of the* Rhine. §. 25. *A Siſter of the Family of* Penn. §. 26. *Sir.* William Penn. §. 27. *Du* Renty.

III. *The serious Apprehensions and Expressions of several Aged and Dying Men of Fame and Learning.*

Sect. 1.

SOlomon, than whom, none is believed to have more delighted himself in the Enioyments of this World, at least, better to have understood them; hear what He says, after all his Experience: *I said in my Heart, Go to now, I will prove thee with* Mirth, *therefore enjoy* Pleasure: *and behold, this also is* Vanity. *I said of* Laughter, *It is mad; and of* Mirth, *What doth it? I made me great* Works, *builded* Houses, *planted* Vineyards, *made* Gardens *and* Orchards, *planted* Trees *in them of all kind of Fruit: I got me* Servants *and* Maidens, *also great Possessions; I gathered me* Silver *and* Gold, *and the peculiar Treasure of Kings and Provinces; also* Men-singers *and* Women-singers, *and the Delights of the Sons of men; as* Musical Instruments, *and that of all sorts:*

Eccles. 2. 1, 2, 4, 5, 7, 8, 9, 10, 11.

So

So I was great, and increased more than all that were before me in Jerusalem; *And whatsoever mine Eyes desired, I kept not from them: I with-held not mine Heart from any Joy. Then I looked on all the Works which my hands had wrought, and behold,* All was Vanity, and Vexation of Spirit. The Reasons he gives in the 18*th.* and 19*th.* Verses, is, That the Time of enjoying them was very short; and it was uncertain, who should be benefitted by them, when he was gone. Wherefore he concludes all with this; Fear God, and keep his Commandments: *for this is the whole Duty of Man:* For God shall bring every Work into Judgment, with every Secret thing, whether it be Good, or whether it be Evil. *Eccles.* 12. 12. 14.

§. 3. Chilon (One of the *Seven Wise Men* of *Greece*, already mention'd upon another Occasion) affords us a *Dying Testimony* of great Example: it is related thus by *Agellius*; When his Life drew towards an End, ready to be seized by *Death*, he spoke thus to his Friends about him: *My* Words *and* Actions *in this long term of Years, have been (almost all) such as I need not repent of; which, perhaps, you also know: truly,* *Severus Apop.* pag. 175.

ly, even at this Time I am certain, I never committed any thing, the Remembrance of which begets any trouble in me, *unleſs this one thing only; which, whether it were done amiſs or not, I am uncertain. I ſate, with two Others, as* Judge, *upon the* Life *of my* Friend; *the Law was ſuch, as the Perſon muſt of neceſſity be Condemned; ſo that either my* Friend *muſt looſe his Life, or ſome deceit be uſed towards the* Law. *Revolving many things in my mind for Relief of a Condition ſo deſperate, I conceiv'd that which I put in Practice, to be of all other the moſt eaſie to be born: Silently I* Condmned *him, and perſwaded thoſe Others, who Judged, to* Abſolve *him: Thus preſerved (in ſo great a buſineſs) the Duty both a* Judge *and* Friend. *But from that* Act *I received this Trouble; that I fear, it is not free from* Perfidiouſneſs *and* Guilt, *in the ſame buſineſs at the ſame Time, and in a Publick Affair, to perſwade Others, contrary to what was in my own Judgment beſt.* Oh tender Conſcience! yet a *Heathen's.* Where dwells, the *Chriſtian,* that excelleth? Hard to be found!

§. 3. Ignatius, Who Lived within the *Firſt Hundred Years* after *Chriſt,* left

left this amongst other things behind him (who was *torn in pieces* of *wild Beasts* at *Rome*, for his true *Faith* in *Jesus*) *There is nothing better, than the* Peace *of a* Good Conscience; Intimating, there might be a *Peace* to *wicked Consciences*, that are past feeling any thing to be Evil, but swallowed up of the *Pleasures* of the *World*. And in his Epistle to the Churches at *Ephesus*, *Magnesia*, *Trallis* and *Rome*, upon his Martyrdom, saith; *Now do I begin to be a Disciple*; *I weigh neither* Visible *nor* Invisible things, *so that I may gain Christ*. O Heavenly minded Man! A Blessed Martyr of *Jesus!*

Ignatius Epist. ad Ephes. Mag. Trall Rom. Euseb. l. 3. c. 32.

§. 4. Justin Martyr, a Philosopher, (that receiv'd Christianity *Five* and *Twenty* Years after the Death of *Ignatius*) plainly tells us in his Relation of his Conversion to the Christian Faith; *That the Power of Godliness in a plain simple Christ, had that Influence and Operation on his Soul, that he could not but betake himself to a serious and strict Life*; And yet before a *Cynick*: And this gave him *Joy* at his *Martyrdom*, having spent his Days as a *Serious Teacher*, and a *Good Example*. And *Eusebius* relates, *That though he was also a Follower of* Plato's

Euseb. Eccles. Hist. l. 4. c. 8.

Doctrine; *yet, when he saw the* Christians Piety *and* Courage, *he concluded no People so* Temperate, *less* Voluptuous, *and more set on Divine things: Which* first *induced him to be a Christian.*

§. 5. Chrysostom, (another Father, so called,) said; *To Sacrifice the whole Soul and Body to the Lord, is the highest Service we can pay unto him. God promiseth Mercy to penitent Sinners; but he doth not promise them they shall have so much Time as to morrow for their Repentance.*

§. 6. **Charls** *the 5th.* Emperour of *Germany*, King of *Spain*, and Lord of the *Netherlands*, after *Three* and *Twenty Pitch'd Fields*, *Six Triumphs*, *Four Kingdoms* Conquer'd and *Eight Principalities* added to his Dominions, (a greater Instance than whom can scarce be given) Resigned up all his *Pomp* to other hands; betook himself to his Retirement, leaving this Testimony behind him, concerning the Life he spent in the Honours and Pleasures of the World, and in that little Time of his Retreat from them all; *That the sincere Study, Profession and Practice of the Christian Religion, had in it such Joyes and Sweetness, as* **Courts** *were Strangers to.*

§. 7.

§. 7. Michael *de Montagine* (a *Lord* of *France*, Famous with Men of Letters for his Book of *Essays*) giveth these *Instructions* to Others, and this *Character* of himself: viz. *Amidst our* Bankets, Feasts and Pleasures *let us ever have this Restraint or Object of* Death *before us; that is, the Remembrance of our Condition; and let not* Pleasure *so much* mislead *or* transport *us, that we altogether* neglect *or* forget, *how many ways our* Joys, *or our* Feastings *be Subject unto* Death, *and by how many* Hold Fasts *she* threatneth *us and you. So did the* Ægyptians, *who in the midst of their* Banquetings, *and in the Full of their greatest Cheer, caused the* Anatomy *of a* Dead Man *to be brought before them, as a* Memorandum *and* Warning *to their Guests. I am now, by Means of the Mercy of* God, *in such a taking, that without Regret, or grieving at any worldly matter, I am prepared to dislodge, whensoever he shall please to call me: I am every where free; My* Farewell *is soon taken of all my Friends, except of my self: No Man did ever prepare himself to quit the World more simply and fully, or more generally speak of all thoughts of it, than I am fully assured I shall do. All*

the Glory I pretend in my Life, is, that I have Liv'd Quietly: Quietly *not according to* Metrodorius, Arcesilas *or* Aristippus; *but according to* My Self. *Since* Philosophy *could never find any way for* Tranquility, *that might be generally good; let every Man in his own particular seek for it. Let us not purpose so fleeting and so wavering an End unto our selves, as the Worlds Glory: Let us constantly follow Reason; And let the* Vulgar Approbation *follow us that way, if it please. I care not so much, what I am with Others, as I respect, what I am in my Self: I will be Rich in my self, and not by borrowing.* Strangers *see but External Appearances and Events: Every Man can set a good Face upon the matter, when within he is full of Care, Grief and Infirmities: They see not my Heart, when they look upon my outward Countenance.——We are nought but* Ceremony; Ceremony *doth Transport us, and we leave the* Substance *of Things: We hold fast by the Boughs, and leave the Trunk or Body, the Substance of Things behind us.*

§. 8. Sir Philip Sidney, a Person of Admirable Qualities, the *Honour* of his *Country*, and Choice of *Another*; for 'tis said, the *Polanders* (a great People) would

would have made him their King (a large Dominion) who being *mortally Wounded* (though he got the *Victory* against the *Spaniards*) as he lay upon his *Dying Bed*, He bid his Friends, *Behold in him the end of this Worlds Desires and* Enjoyments: Reputing what was so much pursued by the *Great* Ones, *as poor, abject and unworthy of their Immortal Souls.* And amongst other things, his *Arcadia*, than which (though there have been many Newer *Romances*) there is not one more *Modest* and *Ingenious*; yet, because an Effect of his *Youthful Amours*, that could be profitable to none, he earnestly requested his Friend, the *Lord Brooks*) that it might be *cast* into the *Flames*, and never prove so injurious to his Memory, (which he desired to have continued and preserved on a better Account) nor those who should spend their precious Time in reading of it, as let it be published to the World. Such were the *Serious Apprehensions of this Dying Noble Young-Man*, and his Advice to them he left behind him: who certainly then best knew the Measure of his Life, and the *Benefit* or *Dis-service* that would redound

dound from such Conversation.

§. 9. *Secretary* Walsingham (and an Extraordinary Man in Queen *Elizabeth*'s time) towards the Conclusion of his Days, in a *Letter* to his Fellow-*Secretary Burleigh*, then *Lord Treasurer* of *England*, writes thus; *We have Lived enough to our* Country, *our* Fortunes, *our* Soveraign: *It is high time we begin to live to* Our Selves, *and to our* God. Which giving occasion for some Court-humourist to visit, and try to divert him; *Ah!* (said he) *while we* Laugh, *all things are* Serious *round about us*; God *is* Serious, *when he* Preserveth *us, and hath Patience towards us*; Christ *is* Serious, *when he* Dieth *for us*; *the* Holy Ghost *is* Serious, *when he* Striveth *with us*; *the whole* Creation *is* Serious, *in* Serving *God and us*: *They are* Serious *in* Hell *and* Heaven: And shall a Man that hath one foot in his Grave, Jest and Laugh? O that our *States-men* would weigh the *Conviction*, *Advice* and *Conclusion* of this *Great Man*, and the greatest Man, perhaps, that has bore that Character in our *Nation*: For true it is, that none can be Serious too soon, because none can be *Good* too soon. Away

way then with all *Foolish Talking* and *Jesting*, and mind more profitable Things!

§. 10. Sir John Mason, who had been *Privy Counsellor* to four Princes, and spent much time in the *Preferments* and *Pleasure* of the *World*; retired with these Regrateful Sayings: *After so many Years Experience,* Seriousness *is the greatest Wisdom*; Temperance *the best Physick*, a Good Conscience *is the best Estate. And were I to live again, I would change the* Court for a Cloyster; *my* Privy-Counsellors Bustles, *for an* Hermit's Retirement; *and the whole Life I lived in the* Palace, *for* One Hours Enjoyment *of* God *in the Chappel.* All Things else forsake me besides my God, my Duty, and my Prayers.

§. 11. Sir Walter Rawleigh, who was as Extraordinary a Man, as our *Nation* hath produced: in his Person well Descended; of *Health*, *Strength* and a *Masculine Beauty*, in *Understanding* quick, in *Judgment* Sound, *Learned* and Wise, *Valiant* and Skilful; an *Historian*, a *Philosopher*, a *General*, a *States-man*; After a long Life, full of *Experience*, he drops these Excellent Sayings a little before

before his *Death*, to his Son, to his Wife, and to the World; viz. *Exceed not in the Humour of* Raggs and Bravery; *for these will soon wear out of Fashion: and no Man is esteemed for* Gay Garments, *but by* Fools *and* Women. *On the other side, seek not* Riches *basely, nor attain them by evil Means: Destroy no Man for his* Wealth, *nor take any thing from the* Poor; *for the Cry thereof will pierce the Heavens: And it is most detestable before* God, *and most dishonourable before Worthy Men, to wrest any thing from the Needy and Labouring Soul:* God *will never prosper thee, if thou offendest therein: But use thy poor Neighbours and Tenants well.* [A most worthy saying! But he adds,] *Have Compassion on the* Poor *and* Afflicted, *and* God *will bless thee for it: Make not the hungry Soul sorrowful; for if he curse thee in the Bitterness of his Soul, his* Prayer *shall be heard of him that made him. Now, for the World* (dear Child) *I know it too well, to perswade thee to dive into the Practices of it; rather stand upon thy own Guard against all those that tempt thee to it, or may practise upon thee; whether in thy* Conscience, *thy* Reputation *or thy* Estate: *Resolve, that*

no

No Man is Wiſe *or* Safe, *but he that's* Honeſt. *Serve* God; *Let Him be the Author of all thy Actions: Commend all thy Endeavers to him, that muſt either wither or proſper them: Pleaſe him with* Prayer; *leſt if he frown, he confound all thy Fortune and Labour, like the Drops of Rain upon the Sandy Ground. Let my Experient'd* Advice *and Fatherly* Inſtruction *ſink deep into thy Heart: So* God *direct thee in all thy Ways, and fill thy Heart with his Grace.*

Sir *Walter Rawleigh's* Letter to his *Wife* after his Condemnation.

YOU *ſhall receive* (my Dear Wife) *my laſt Words in theſe my laſt Lines; My* Love *I ſend you, that you may keep when I am Dead; and my* Counſel, *that you may remember it, when I am no more. I would not with my Will preſent you Sorrows* (Dear Beſs;) *let them go to the Grave with Me, and be buried in the Duſt: And ſeeing that it is not the Will of* God, *that I ſhall ſee you any more, bear my Deſtruction patiently; and with an Heart like your ſelf.* Firſt, *I ſend you all the Thanks, which my Heart can conceive, or my Words expreſs, for your many Travels*

vels and Cares for me; which, though they have not taken Effect, as you wiſhed, yet my Debt to you is not the leſs; but pay it I never ſhall in this World. Secondly, I beſeech you, for the Love you bare me Living, that you do not hide your ſelf many Days; but by your Travels ſeek to help my Miſerable Fortunes, and the Right of your poor Child: Your Mourning cannot avail me, that am but Duſt. Thirdly, You ſhall underſtand, that my Lands were convey'd (bona fide) to my Child, the Writings were drawn at Mid-ſummer was a Twelve-Moneth, as divers can witneſs: and I truſt, my Blood will quench their Malice, who deſired my Slaughter, that they will not ſeek to kill You and Your with extream Poverty. To what Friend to direct you, I know not; for all mine have left me in the true Time of Tryal: Moſt ſorry am I, that being ſurprized by Death, I can leave you no better Eſtate; God hath prevented all my Determinations, that Great God, which worketh All in All. If you can live free from Want, care for no more; for the reſt is but a Vanity. Love God, and begin betimes; in Him ſhall you find true, everlaſting and endleſs Comfort: When you have travell'd, and wea-

rie

ried your ſelf with all ſorts of Worldly Cogitations, you ſhall ſit down by Sorrow in the end. Teach your Son alſo to Serve and Fear God, whilſt he is Young, that the Fear of God may grow up in him; then will God be an Husband to You, and a Father to Him; an Husband and a Father, that can never be taken from you. (Dear Wife) I beſeech you, for my Saul's ſake, Pay all Poor Men. When I am Dead, no doubt you ſhall be much ſought unto; for the World thinks I was very Rich: Have a care to the fair Pretences of Men; for no greater Miſery can befall you in this Life, than to become a Prey unto the World, and after to be deſpiſed. As for me, I am no more Yours, nor you Mine: Death hath cut us aſunder; and God hath divided Me from the World, and You from Me. Remember your poor Child for his Father's ſake, who loved you in his Happieſt Eſtate. I ſued for my Life, but (God knows) it was for You and Yours, that I deſired it: For know it (my Dear Wife) your Child is the Child of a True Man, who in his own Reſpect deſpiſeth Death, and his miſhapen and ugly Forms. I cannot write much; God knows, how hardly I ſteal this time, when all aſleep: and it is alſo time

for

for me to Separate my Thoughts from the World. *Beg my dead Body, which living was denyed you; and either lay it in* Sherburn-, *or in* Exeter-*Church, by my Father and Mother. I can say no more;* Time *and* Death *calls me away. The Everlasting* God, *Powerful, Infinite, and Inscrutable,* God Almighty, *who is Goodness it Self, the* True Light *and* Life *keep You and Yours, and have Mercy upon Me, and forgive my Persecutors, and false Accusers; and send us to meet in his Glorious Kingdom.* My Dear Wife, *Farewel; Bless my* Boy, *Pray for* Me; *and let my True* God *hold you both in his Arms.*

Yours that was, but not
now my Own,
Walter Rawleigh.

§. 12. Sir **Henry Wotton**, thought it the *Greatest Happiness* in this Life, *To be at leisure to be, and do to good*; As in his latter End, he was wont to say, when he Reflected on past Times, (though a Man esteem'd Sober and Learned) **How much Time have I to Repent of, and how little to do it in!**

§. 13. *Lord*

§. 13. *Lord Chancellour* Bacon ſome "me before his Death Confeſſed, "That to be *Religious*, was to Live "*Strictly* and *Severely*; for if the Opi- "nion of another World be *Falſe*, yet "the *ſweeteſt Life in this World* is *Piety*, "*Virtue* and *Honeſty*: if it be *true*, there "be none ſo *wretched* and *miſerable* as "*looſe*, *carnal* and *Prophane* Perſons.

§. 14. The Great Duke of Montmerancy, Collegue to the *Duke of Orleance*, (Brother to the *French* King *Lewis the Thirteenth*) in the War by them agitated againſt the Miniſtry of *Cardinal Richlieu*, being taken and Convicted at *Lyons*, a little before his beheading, looking upon himſelf, then very *Richly Attired*; *Ah*! (ſays he) *this becomes not a Servant of the Crucified* Jeſus! *What do I with theſe Vanities about me? He was Poor, deſpiſed and Naked, when he went to the Croſs to Dye for my Sins.* And Immediately ſtript himſelf of all his *Finery*, and put a more *Grave and Modeſt Garment* on him: A ſerious *Reflection* at a Time, when he beſt knew what was beſt. *Richlieu* Mem.

§. 15. Henry, *Prince* of *Wales*, Eldeſt Son to King James, of whom others

ſay many excellent things; hear what account he gives of himſelf at laſt: A Perſon whom he lov'd, and that had been the *Companion* of his *Diverſions*, being with him in his Sickneſs, and asking him, *How he did?* was anſwered thus, (amongſt many other ſober Expreſſions) *Ah*, Tom! *I in vain wiſh for that Time I loſt with thee, and Others, in vain Recreation:* So *Vain* was *Recreation*, and ſo *Precious* was *Time* to a Prince, and no Ordinary one neither, upon a Dying-Bed: But why wiſh'd he, with others, for *more Time*, but that it might be better employ'd? Thus hath the juſt Principle and Holy Spirit of God in Men, throughout all Generations, convinc'd them of their *Vanity* and *Folly* upon their *Dying-beds*, who before were too much taken up to mind either a *Dying-bed*, or a *Vaſt Eternity*; but when their Days were almoſt numbred, when *mortality* haſten'd on them, when the Revelation of the Righteous *Judgment* was at the Door, and that all their Worldly *Recreations* and *Enjoyments* muſt be parted with, and that Eye forever ſhut, and *fleſh* turn'd to *Worms-meat* that took Delight therein; then,

O then it was, the *holy Witness* had time to plead with *Conscience*; then nothing *but* a *Holy*, *Strict* and *Severe Life* was valuable; then *All the World for a little Time, who before had given all their Time for a little of a vain World.* But if so short a Representation of the Inconsistency of the *Vanities* of the *World* with the *Christian Life*, could make so deep an Impression; Oh! to what a Noble Stature, and large Proportion had they been grown in all Pious and Heavenly Knowledge, and how much greater had their Rewards been, if they contentedly had foregone those perishing Entertainments of the World betimes, and given the Exercise of their Minds to the Tuition and Guidance of that *Universal Grace* and *Holy Spirit* of *God*, which had so long shined in Darkness uncomprehended of it, and was at last but just perceiv'd to give a Sight, of what they had been doing all their days? *Eph.* 4. 12, 13. *Rev* 22. 12.

§. 16. Dr. **Dunn**, a great *Poet*, taking his *Farewell* of his Friends on his *Dying-Bed*, left this saying behind him, for them to measure their Fancies and their Actions by; *I Repent of All my Life, but that Part of it I spent in Communion*

with God, *and doing Good.*

§. 17. Selden, the greatest *Scholar* and *Antiquary* of his Time, one who had taken a deligent Survey, of what Knowledge was considerable amongst the *Jews*, *Heathens* and *Christians*; at last professeth this towards the *End* of his *Days* (in his Conference with Bishop *Usher*) *That notwithstanding he had been so laborious in his Inqueries, and curious in his Collections, and had possest himself of a Treasure of* Books *and* Manuscripts *in all ancient Subjects; yet he could rest his Soul on none, save the* Scriptures: and above all, that passage lay most remarkable upon his Spirit, *Titus* 2. 11, 12, 13, 14, 15. *For the* Grace *of* God, *that bringeth Salvation, hath appeared to* All Men, *teaching us, that* denying Ungodlineſs, *and worldly Lusts, we should* Live *soberly, righteously and godly in this present World*; looking *for that Blessed Hope and Glorious Appearing of the great* God, *and our Saviour* Jesus Christ; *who gave himself for us, that he might* Redeem *us from* All Iniquity, *and* Purifie *unto himself a peculiar People,* Zealous *of good Works: These things speak, and exhort, and rebuke with all Authority.*

§. 18.

§. 18. Hugo Grotius, than whom theſe latter Ages think they have not had a Man of more Univerſal knowledg, (A Light, *ſay the* Stateſmen, *A* Light *ſay the* Church-men *too*) witneſs his *Annals*, and his Book *De Jure Belli & Pacis*; alſo his *Chriſtian Religion*, and *Elaborate Commentaries*: He winds up his *Life* and Choice in this remarkable ſaying, which ſhould abate the Edge of other Mens inordinate deſires, after what they falſely call *Learning*; namely, *I would give all my Learning and Honour for the plain integrity, and Harmleſs Innocency of* JEAN URICK: Who was a Religious poor Man, that ſpent Eight Hours of his Time in *Prayer*, Eight in *Labour*, and but Eight in *Meals*, *Sleep*, and other neceſſaries. And to *One* that admired his great *Induſtry*, he returned this by way of complaint; *Ah! I have conſumed my Life in laboriouſly doing* Nothing. And to Another, that inquired of his *Wiſdom and Learning*, what courſe to take; he ſolemnly anſwered, *Be ſerious*. Such was the ſenſe he had, how much a *Serious Life* excell'd, and *was of force towards a Dying-Hour*.

§. 19. To whom I joyn Salmesius, that famous *French* Scholar, (and the Others *Contemporary*) who (after his many Volumns of Learning, by which he had acquired great Veneration among Men of Books) confessed so far to have *mistaken true Learning*; and that in which solid Happiness consists, that he exclaim'd thus against himself; *Oh! I have lost a World of* Time; Time, *that most precious Thing in the World! whereof, had I but one Tear more, it should be spent in* David's Psalms, *and* Paul's Epistles. *Oh, Sirs!* (said he to those about him) *Mind the* World *less, and* God *more: The Fear of the Lord, that is Wisdom; and to depart from Evil, that is Understanding.*

Prov. 9. 10. chap. 16. 6. 17.

§. 20. Rivetus, a Man of *Learning*, and much Reverenc'd in the *Dutch* Nation, after a long Life of Study in search of Divine knowledge, *upon his Death-Bed*, being discours'd by his Friend of Heavenly Things, brake forth in this manner; *God has learned me more of himself in Ten Days Sickness, than I could get by all my Labour and Studys.* So near a Way, so short a Cut it is to Heaven, when People come into the

the Right Way, which is *to turn in to God, and learn of Him, who is a Spirit*, to be taught of Him, and led by Him; for in Righteousness such shall be established, and great shall be their peace.

§. 21. Cardinal Mazarine, reputed the cunning'st Statesman of his Time, and gave great proofs of it in the successes of the *French* Crown; his aim was *Grandeur* of the World, to which he made all other considerations submit: but, poor Man! he was of another Mind a little before his *Death*; for being awakened by the smart lashes of Conscience, which represented his Souls Condition very dismal, with astonishment & tears he cry'd out, **O my poor Soul, What will become of thee! Whither wilt thou go!** And spake one day thus to the *Queen-Mother* of *France*, Madam, **Your Favours have undone me; were I to live again, I would be a Capuchin, rather then a Courtier.**

§. 22. Abraham Cowley, (whom to name is enough with *Men* of *Wit* and *Knowledge* in the World) speaks not less in favour of the *Temperance* and *Solitude*, so much labour'd in the preceding *Discourse*: Yet that his *Judgment* may

may have the more Force with the *Reader*, it may be fit that I ſhould ſay, That he was a Man of a ſweet and ſingular *Wit*, great *Learning*, and an even *Judgment*, that had known what *Cities*, *Univerſities* and *Courts* could afford; and that not only at *Home*, but in divers *Nations* abroad; wearied with the World, he broke through all the Intanglements of it, and which was hardeſt, *Innumerous Friendſhip*, and a *perpetual praiſe*; and retire to a *Solitary Cottage* near *Barnelms*, where his *Garden* was his *pleaſure*, and *He* his own *Gardiner:* whence he giveth us this following Doctrine of *Retirement*; and may ſerve for an Account, how well he was pleaſed in his Change. *The firſt Work* (ſaith he) *that a Man muſt do to make himſelf capable of the Good of* Solitude, *is the very* Eradication *of all* Luſts; *for how is it poſſible for a Man to* Enjoy *himſelf, while his* Affections *are tied to Things without himſelf. The* Firſt Miniſter *of* State *hath not ſo much buſineſs in* publick, *as a Wiſe Man hath in* private; *if the One have* Little *Leiſure to be* Alone, *the other hath* Leſs *Leiſure to be in* Company; *the One hath but* part *of the Affairs*

of

of One Nation, *the Other* All *the Works of* God *and* Nature *under his Conſideration, There is no Saying ſtocks me ſo much, as that which I hear very often*; That a Man doth not know, how to paſs his Time: *'Twould have been but ill ſpoken by* Methuſalem *in the* Nine Hundred Sixty Nineth *Year of his Life. But that is not to deceive the* World, *but to deceive* Our Selves, *as* Quintilian *ſaith*, Vitam fallere, *To draw on ſtill, and amuſe and deceive our* Life, *till it be advanced inſenſibly to the* Fatal Period, *and fall into that Pit, which Nature hath prepared for it. The Meaning of all this is no more, than that moſt vulgar Saying* Bene qui latuit, bene vixit, *He hath lived well, who hath lain well hidden. Which, if it be a Truth, the* World *is ſufficiently deceived: For my part, I think it is, and that the pleaſanteſt Condition of* Life *is*, in Incognito: *What a brave Priviledge is it, to be free from all* Contentions, *from all* Envying, *or being* Envied, *from* Receiving *and from* Paying *all kind of* Ceremonies. *We are* Here *among the vaſt and noble Scenes of* Nature; *We are* There *among the pitiful Shifts of* Policy: *We walk* Here *in the* Light *and upon ways of the* Divine Bounty;

Bounty; *We grope* There *in the* Dark *and confused* Labyrinths *of* Humane Malice: *Our Senses are* Here *Feasted with the clear and genuine* Taste *of their* Objects, *which are all Sophisticated* There; *and for the most part, overwhelmed with their Contraries.* Here Pleasure *looks (methinks) like a beautiful, constant and modest* Wife; *it is* There *an impudent, fickle and painted* Harlot. Here *is harmless and cheap* Plenty; There *guilty and expenceful* Luxury: *The* Antiquity *of his* Art *is certainly not to be contested by any Other. The Three first Men in the World were a* Gardiner, *a* Plough-man *and a* Grazier: *And if any Man object, That the* Second *of these was a* Murderer, *I desire he would consider, that as soon as he was so,* he quitted our Profession, *and turn'd* Builder. *It is for this Reason, I suppose, that* Ecclesiasticus *forbids us to hate* Husbandry; *because (saith he) the Most-High hath* Created *it. We were all born to this* Art, *and taught by Nature to nourish our Bodies by the same Earth, out of which they were made, and to which they must return, and pay at last for their Sustinance. Behold the* Original *and Primitive* Nobility *of all those* Great Persons,

ſons, *who are too* Proud *now, not only to* Till *the* Ground, *but almoſt to* Tread *upon it. We may talk what we pleaſe of* Lillies *and* Lyons Rampant, *and ſpread* Eagles *in* Fields d' Or, *or* d' Argent; *but if* Heraldry *were guided by* Reaſon, *a* Plough *in a* Field Arable *would be the moſt Noble and Antient* Arms.

—Bleſt be the man (and bleſt is he) whom 'ere
(Plac'd far out of the Roads of Hope *or* Fear,)
A little Field, *a* little Garden *feeds*;
The Field *giveth all that frugal Nature needs:*
The Wealthy Garden *lib'rally beſtows*
All ſhe can ask, when ſhe Luxurious grows.
The ſpecious Inconveniences *that wait*
Upon a Life *of* Buſineſs, *and of* State,
He ſees (nor doth the Sight *diſturb his* Reſt)
By Fools deſir'd, *by* Wicked Men poſſeſt.

—— Ah wretched, and too Solitary *He,*
Who loveth not his own Company!
He'll feel the weight of't many a day,
Unleſs he call in Sin or Vanity
To help to bear't away.

Out of *Martial* he gives us this following *Epigram*; which making his by *Tranſlation* and *Choice*, to tell his own *Solitude* by, I place it here as his.

—Would

——*Would you be* Free? *'Tis your chief Wish,*
(you say:
Come on; I'll shew thee Friend, *the certain way:*
If to no Feasts *abroad thou lov'st to go,*
Whilst bountious God *doth* Bread *at home bestow;*
If thou the Goodness of thy Clothes *dost prize*
By thy own use, and not by others Eyes;
If only safe from Weathers *thou canst dwell*
In a small House, but a convenient Shell:
If thou without a Sigh, *or* Golden Wish,
Canst look upon thy Beechen Bowl *or* Dish;
If in thy Mind such Power *and* Greatness *be,*
The Persian *King's a* slave *compar'd with* thee.

—*Whil'st this hard Truth I teach, methinks I see*
The Monster, London, *laugh at me;*
I should at thee too, foolish City,
If it were fit to laugh at Misery;
But thy Estate I pity.
Let but thy Wicked men from out thee go,
And all the Fools that crowd thee so;
Even thou who dost thy Millions *boast,*
A Village *less than* Islington *will grow*
——————*A* Solitude *almost.*

I shall conclude him with this *Prayer* of his own.

——*For the few hours of* Life *allotted me,*
Give me (great God*) but* Bread *and* Liberty;

I'll

I'll beg no more: If more thou'rt pleas'd to give,
I'll thankfully that Overplus *receive.*
If beyond This no more be freely sent,
I'll thank for This, and go away content.

Here ends the *Wit*, the *Praise*, the *Learning*, the *City*, the *Court* with Abraham Cowley, that once knew and had them all.

§. 23. A Noble Young Man of the Family of Howard, having too much yeilded to the Temptations of Youth, when upon his *Sick*- (which proved his *Dying*-) *Bed*, fell under the *Power* and *Agony* of great *Convictions*, *mightily bewailing himself in the Remembrance of his former Extravagances*, *crying strongly to* God *to forgive him*, *abhorring his former course*, *promising Amendment*, *if* God *renew'd Life to him*; however, *was willing to Dye*, *having tasted of the Love and Forgiveness of* God; *Warning his Acquaintance and Kindred that came to see him*, *to fear* God, *and forsake the Pleasures and Vanity of this World:* And so willingly yielded his Soul from the Troubles of time, and frailties of Mortality.

§. 24. The late *Princess* Elizabeth of the *Rhine*, of Right claimeth a *Memorial* in this Discourse; Her *Virtue* giving greater lustre to her *Name* than her *Quality*, which yet was of the greatest in the *German Empire*. She chose a *single Life*, as freest of Care, and best

best suited to the *Study* and *Meditation* she was always inclined to; And the chiefest *Diversion* she took next the *Air*, was in some such plain and Housewifely entertainment as *Knitting*, &c. She had a small *Territory*, which she govern'd so well, that she shew'd her self fit for a greater. She would constantly every last day in the Week, *sit in Judgment*, and *hear and determine Causes* her self; where her *Patience*, *Justice* and *Mercy* were admirable; frequently remitting her *Forfeitures* where the party was *Poor*, or otherwise *Meritorious*. And which was excellent, though unusual, she would temper her *Discourses* with *Religion*, and strangely draw concern'd Parties to *Submission* and *Agreement*, exercising not so much *Rigor* of her *Power*, as the *Power* of her *Perswasion*. Her *Meekness* and *Humility* appear'd to me extraordinary; She never consider'd the *Quality*, but the *Merit* of the People she entertained. Did she hear of a *Retir'd Man, hid from the World, and seeking after the knowledge of a better*, she was sure to set him down in the *Catalogue* of her *Charity*: I have casually seen I believe, *fifty Tokens* sealed and superscribed to the several *Poor Subjects* of her *Bounty*, whose distances would not suffer them to know one another; though they

they knew her, whom yet ſome of them had never ſeen. Thus, though ſhe kept *No Sumptuous Table in her own Court, ſhe ſpread the Tables of the poor in their ſolitary Cells, breaking Bread to Virtuous* Pilgrims, *according to their Want & her Ability: Abſtemious* in her ſelf, and in *Apparel* void of all vain *Ornaments*. I muſt needs ſay, her Mind had a Nobler proſpect; her Eye was to a better and more laſting Inheritance, than can be found below; which made her often to deſpiſe the *Greatneſs* of *Courts* and *Learning* of the *Schools*, of which ſhe was an extraordinary Judge. Being once at *Hambrough*, a *Religious Perſon*, whom ſhe went to ſee for *Religion's* ſake, telling her, It was too great an Honour for him, that he ſhould have a Viſitant of her Quality come under his Roof, that was ally'd to ſeveral great *Kings* and *Princes* of this World: She humbly anſwer'd; *If they were* Godly, *as well as* Great, *it would be* Honour *indeed*; *but if you knew what that* Greatneſs *was as well as I, you would value leſs that* Honour. Being in ſome Agony of Spirit, after a Religious Meeting in her own Chamber, ſhe ſaid, *It is an hard thing to be faithful to what one knows: Oh the Way is ſtreight! I am afraid I am not weighty enough in my Spirit to walk in it.* After another Meeting ſhe uttered

ter'd these words; *I have Records in my Library, that the Gospel was first brought out of* England *hither into* Germany *by the* English, *and now it is come again.* She once with-drew on pupose to give her Servants the liberty of discoursing us, that they might the more freely put what Questions of Conscience they desired to be satisfied in; for they were *Religious*; suffering both them & the poorest of her Town to sit by her in her own Bed-Chamber, where we had two Meetings. I cannot forget her *Last Words*, when I took my leave of her, she said; *Let me desire you to remember me, though I live at this Distance, and that you should never see me more: I thank you for this good time; and know and be assured, though my condition subjects me to divers Temptations, yet my Soul hath strong Desires after the best things.* She lived her single Life till about *Sixty Years* of Age, and then departed at her own House in *Herwerden*, which was about two years since, as much *lamented* as she had liv'd *beloved* of the People: To whose *Real Worth* I do, with *Religious Gratitude*, dedicate this *Memorial*.

§. 25. A Sister of the Family of Penn; of *Penn* in *Buckinghamshire*, a Young Woman, lighting in the *Finery* and *Pleasures* of the World, was seized with a Violent Illness, that

that proved mortal to her. In the time of her Sickneſs ſhe fell into great diſtreſs of Soul, bitterly bewailing the want of that inward *Peace* which makes a *Death Bed* eaſie to the Righteous. After ſeveral days languiſhing, a little Conſolation appeared after this manner; She was ſome hours in a kind of *Trance*, ſhe apprehended, that ſhe was brought into a place where *Chriſt* was; to whom could ſhe but deliver her Petition, ſhe hoped to be reliev'd: But her *endeavours* encreaſt her *pain*; for as ſhe preſt to deliver it, *he turn'd his back upon her*, and would not ſo much as look towards her. But that which added to her ſorrow, was, *That ſhe beheld others admitted*; however, ſhe gave not over Importuning him: And when almoſt ready to faint, and hope ſunk, *He turn'd one ſide of his face towards her, and reached forth his hand, & receiv'd her requeſt: At which her troubled Soul found immediate Conſolation.* Turning to thoſe about her, ſhe repeats what had befallen her; adding, *Bring me my new Clothes, take off the* Lace *and* Finery: and charged her Relations, *Not to Deck and Adorn themſelves after the manner of the World; for that the Lord* Jeſus, *whom ſhe had ſeen, appear'd to her in the likeneſs of a* plain Country-Man, *without any*

Trimming *or* Ornament *whatever*; *and that his Servants ought to be like him.*

§. 26. Sir William Penn, my Father, after Thirty Years Employment, with good Success, in divers Places of *Trust* and *Honour* in his own Country, upon a serious Reflection spoke to me in this manner: *Son* William, *I am aweary of the World, I would not Live over my days again, if I could command them with a wish*; For the Snares of Life are greater than the Fears of Death. *This troubles me, that I have offended a gracious* God, *that has followed me to this day*; *O have a care of Sin! that is the Sting both of Life and Death. Three things I commend to you*; 1. Let nothing in this World tempt you to wrong your Conscience; *I charge you, do nothing against your Conscience*; *so will you keep Peace at Home, which will be a Feast to you in a Day of Trouble.* 2. *Whatever you design to do,* Lay it justly, and time it seasonably; *for that gives Security and Dispatch. Lastly,* Be not troubled at Disappointments; *for if they may be recover'd, do it*; *if they can't, trouble is vain. If you could not have help't it, be content*; *There is often Peace and Profit in submitting to Providence: for Afflictions make wise. If you could have help't it, let not your* Trouble *exceed* Instruction

ſtruction *for an other time: Theſe Rules will carry you with Firmneſs and Comfort through this inconſtant World.* At an other time he Inveigh'd much againſt the *Prophanneſs* and *Impiety* of the Age, often crying out with an Earneſtneſs of Spirit, *Wo to thee O* England! *God will Judge thee, O* England! *Great Plagues are at thy Door, O* England! He much bewailed, *That Divers Men in Power, and many of the* Nobility *and* Gentry *of the Kingdom, were grown ſo Diſſolute and Prophane,* often ſaying; *God has forſaken us! we are Infatuated, we will ſhut our Eyes, we will not ſee our true Intereſt and Happineſs; we ſhall be deſtroyed!* Apprehending, the conſequences of the growing Looſneſs of the Age to be *Ruine,* and that the Methods moſt fit to ſerve the Kingdom with true credit at home and abroad, were too much neglected. The Trouble of which did not a little help to feed his Diſtemper, which drew him daily nearer to his *End,* which as he believ'd it, ſo leſs concern'd or diſorder'd I never ſaw him, of which I took good notice; wearied to Live, as well as near to Dye, he took his leave of us, and of me, with this Expreſſion, and a moſt compoſed Countenance; *Son* William, if you and your Friends *keep to your* Plain Way *of*

Preaching, *and keep to your* Plain Way *of* Living, *you will make an End of the Priests to the End of the World. Bury me by my Mother. Live all in Love: Shun all manner of Evil: And I pray* God *to bless you all: and he will bless you.*

I shall conclude this Chapter of *Retired, Aged,* and *Dying Persons,* with some *Collections* I have made out of the *Life* of a Person of great Piety and Quality of the *French* Nation.

§. 26. Du Renty, a Young *Noble-man* of *France,* of admirable Parts as well as great Birth, toucht with a sense of the *Vanity* of the *World,* and the Sweetness of a *Retired* and *Religious Life,* notwithstanding the *Honours* and *Employments* that waited for him, abandons the *Pride* & *Pomp* of the World, to enjoy a Life of more Communion with *God*: Do but hear him; 'I avow '(*saith he*) that I have no gust in any thing, 'where I find not *Jesus Christ*; and for a 'Soul that speaks not of Him, or in which 'we cannot taste any effect of *Grace* flow-'ing from his Spirit (which is the Principle 'of *Operations* both inward and outward, '*that are solidly Christian*) speak not to me at 'all of such a one: Could I (as I may say,) 'behold both *Miracles* and *Wonders* there,

'and

'and yet not *Jeſus Chriſt*, nor hear any talk 'of *Him*, I count all but Amuſement of 'Spirit, Loſs of Time and a very dangerous 'Precipice. Let us encourage our ſelves, 'to lead this Life unknown and wholly *Hid* 'from *Men*, but moſt known to and intimate 'with *God*; diveſting our ſelves, and cha-'ſing out of our Minds all thoſe many *Super-'fluities*, and thoſe many *Amuſements*, which 'bring with them ſo great a Damage, that 'they take up our Minds inſtead of *God*. So 'that when I conſider that which thwarts 'and cuts into ſo many pieces this holy, this 'ſweet and amiable *Union*, which we ſhould 'have continually with *God*, it appears, that 'it is only a *Monſieur*, a *Madam*, a *Comple-'ment* and chatting, indeed a meer *Foolery*; 'which notwithſtanding doth raviſh and 'wreſt from us the Time that is ſo preci-'ous, and the Fellowſhip that is ſo holy and 'ſo deſirable. Let us quit this, I pray you, 'and learn to court it with our own Ma-'ſter; Let us well underſtand our Part, our 'own World (as we here phraſe it) not 'that *World* I mean, which we do renounce, 'but that wherein the Children of *God* do 'their Duties to their Father. There is 'nothing in this World ſo ſeparate from 'the World, as *God*; and the greater the

Preaching, *and keep to your* Plain Way *of* Living, *you will make an End of the Priests to the End of the World. Bury me by my Mother. Live all in Love: Shun all manner of Evil: And I pray* God *to bless you all: and he will bless you.*

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'Saints are, the greater is their retirement
'*into him.* This our Saviour taught us,
'whilſt he lived on Earth, being in all his
'viſible employments united to *God*, and
'retired into the boſom of his Father.
'Since the Time that I gave up my Liberty
'to *God*, as I told you, I was given to un-
'derſtand, to what a State of *Annihilation*
'the *Soul* muſt be brought, to render it
'capable of *Union* with him: I ſaw my
'*Soul* reduced into a ſmall point contracted
'and ſhrunk up to *Nothing*: And at the
'ſame time I beheld my ſelf, as if encom-
'paſſed with whatſoever the World loves
'and poſſeſſeth, and, as it were, a hand
'removing all this far from me, throwing
'it into the *Ocean* of *Annihilation.* In the
'firſt place, I ſaw removed all *Exterior things*,
'*Kingdoms*, *great Offices*, *ſtately Buildings*,
'*Rich Houſhold-ſtuff*, *Gold* and *Silver*, *Recrea-*
'*tions*, *Pleaſures*; all which are great In-
'cumbrances to the *Souls* paſſing on to *God*,
'of which therefore his Pleaſure is, that ſhe
'be ſtripped, that ſhe may arrive at the
'point of nakedneſs and Death, which will
'bring her into Poſſeſſion of ſolid Riches
'and real Life. Aſſure your ſelf, there is
'no ſecurity in any Eſtate, but this of *Dy-*
'*ing* and *Annihilation*; which is, to be *Bap-*

'*tized*

'*tized into Chriſt's Death*, that we may live
'the life of Mortification. Our beſt way is
'therefore, to diveſt our ſelves of All, that
'the Holy Child *Jeſus* may govern all. All
'that can be Imagin'd in this lower World,
'is of ſmall concernment, though it were the
'loſing of all our goods, and the Death of
'all the Men in it; this poor *Ant-hill* is
'not worthy of a ſerious Thought: had we
'but a little *Faith*, and a little Love, how
'happy ſhould we eſteem our ſelves, in
'giving away all to attend no more, ſave on
'*God* alone; and to ſay, *Deus meus & om-*
'*nia*; My God, and my All. Being (*ſaith*
'*he*) in a Chappel richly Wainſcotted, and
'Adorned with very excellent *Sculpture*,
'and with *Imagery*, I beheld it with ſome
'Attention, having had ſome Skill in theſe
'things, and ſaw the bundels of *Flowers de*
'*Luces*, and of *Flowers in form of Borders*,
'and of very curious *Workmanſhip*; it was
'on a ſuddain put into my Mind, *The O-*
'*riginal of what thou ſeeſt, would not detain*
'*thee at all in ſeeing it.* And I perceived,
'that indeed all theſe, and thoſe *Flowers*
'themſelves (not in Pictures) would not
'have taken me up; and all the *Ornaments*
'which *Architecture* and *Art* inventeth, are
'but things moſt mean and low, running

'in a manner only upon *Flowers*, *Fruits*,
'*Branches*, *Harpyes* and *Chymera's*, part
'whereof are in their very Being but
'things common and low, and part of them
'meerly *Imaginary*; and yet Man (who
'croucheth to every thing) renders him-
'self amorous and a *Slave* of them; no o-
'therwise than as if a good *Workman* should
'stand to copy out, and counterfeit some
'Trifles and Fopperies. I considered by
'this Sight, how poor Man was to be
'*cheated*, *amused* and *diverted* from his *So-*
'*vereign Good*: And since that time, I could
'make no more Stand to consider any of
'these things; and if I did it, I should
'reproach my self for it; as no sooner
'seeing them in *Churches* or elsewhere, but
'this is presently put upon my Spirit, *The*
'*Original is Nothing, the Copy and the Image*
'*is yet Less*; *each thing is vain, except the*
'*Employment of our selves about* God *alone.*
'An absolute *Abnegation* will be necessary
'to all things, to follow in *Simplicity*,
'without Reserve or Reflection, what our
'*Saviour* shall work in us, or appoint for
'us, let it be This or That: This way
'was shewed me, in which I ought to walk
'towards him; & hence it is, that all things
'to me ordinarily are without any *Gust* or
'*Delight.*

'*Delight.* I aſſure you, it is a great Sha me to a '*Chriſtian*, to paſs his Days in this W orld more 'at Eaſe, than *Jeſus Chriſt* here paſſed his: Ah! 'Had we but a little *Faith*, what R epoſe could 'we take out of the *Croſs?*

I will conclude his Sayings with his *Dying* Bleſſing to his ſurviving Children:

'*I Pray* God Bleſs *you*; *and may it pleaſe Him* '*to* Bleſs *you*, *and to* Preſerve *you by his* Grace '*from the Evil of the World*, *that you may have no* '*part therein: And above all*, my Children, *that* '*you may live in the Fear and Love of* God, *and yeild due Obedience to your* Mother.——

Expreſſions of that *Weight* and *Moment* to the immortal Good of men, that they abundantly prove to all ſenſible *Readers*, that the *Author* was a man of an *enlightned Mind*, and of a Soul mortified to the *World*, and quickned to ſome taſtes of a *ſupernatural Life:* Let his *Youth*, let his *Quality* adorn'd with ſo mu ch *Zeal* and *Piety*, ſo much *Self-denyal* and *Conſtancy*, become exemplary to thoſe of *worldy Quality*, who may be the *Readers* of this *Book:* Some perhaps will hear that Truth from the ſeveral *Authors* I have reported, whoſe Names *Death* and *Time* have recover'd from the *Envy* of *men*, that would hardly endure it from me, if at all from the *Living*. Be it as will, I ſhall abundantly rejoyce, if God ſhall pleaſe to make any part of this *Diſcourſe* effectual

lectual to perſwade any into the love of *Holineſs*, *without which*, certain it is, *no man ſhall ſee the Lord*; but the *Pure in Heart* ſhall behold Him forever.

CHAP. XXII.

§. 1. *Of the way of Living amongſt the firſt* Chriſtians. §. 2. *An Exhortation to all profeſſing* Chriſtianity, *to embrace the foregoing Reaſons and Examples.* § 3. *Plain Dealing with ſuch as reject them.* §. 4. *Their Recompence.* §. 5. *The Author is better perſwaded and aſſured of ſome: An Exhortation to them.* §. 6. *Encouragement to the Children of Light to perſevere, from a Conſideration of the excellency of their Reward; the End and Triumph of the Chriſtian Conquerour. The whole concluded with a brief* Supplication.

The CONCLUSION.

§. 1. HAving Finiſh't ſo many *Teſtimonies*, as *my time* would give me leave, in *favour* of his *Subject*; **No Crofs, No Crown; No Temperance, No Happineſs: No Virtue, No Reward; No Mortification, No Glorification:** I ſhall conclude with a ſhort *Deſcription* of the *Life* and *Worſhip* of the *Chriſtians*

Christians within the *First Century*, or Hundred Years after *Christ*; What *Simplicity*, what *Spirituality*, what Holy *Love* and *Communion* did in that Blessed Age abound among them. It is deliver'd Originally by *Philo Judæus*, and cited by *Eusebius Pamphilus*, in his *Ecclesiastical History*: 'That those Christians *renounced* their *substance*, and sever'd 'themselves from all the Cares of this 'Life; and *forsaking the Cities*, they lived solitarily in *Fields* and *Gardens*: 'They accounted their Company, who 'followed the contrary Life, of Cares and 'Bustle, *as unprofitable and hurtful unto 'them* (as it was likely) *who then lived 'thus; to the end that with earnest and fervent desires they might imitate them, which 'led this Prophetical and Heavenly Life.* 'In many places this People liveth, (for 'it behoveth as well the *Grecians*, as the '*Barbarians* to be Partakers of this absolute goodness;) but in *Egypt* in every 'Province they abound; and especially 'about *Alexandria*. From all Parts the '*better sort* withdrew themselves into 'the Soil and Place of these *Worshippers*, '(as they were called) as a most commodious Place, adjoyning to the Lake 'of

Philo-Judæus *of the worship of* Egypt, Alex. Euseb. Pamphil. *Eccles. Hist lib. 2. cap.* 17.

'of *Mary*, in a Valley very fit both for 'its Security, and the Temperance of the 'Air. They are further reported to 'have *Meeting-Houses*, where the most 'part of the Day was employed in *Wor-* 'shipping God: That they were great *Al-* 'legorizers of the *Scriptures*, making 'them all *Figurative*: That the Exter- 'nal Shew of *Words* (or the *Letter*) resem- 'bleth the *superfices* of the *body*; and the 'hidden sense or *understanding* of the *words* 'seem in place of the *Soul*; which they 'contemplate by their beholding *Names*, 'as it were in a *glass*: that is, their *Religion* 'consisted not chiefly in *reading* the *Let-* 'ter, *disputing* about it, or accepting things 'in *literal constructions*, but in the things 'declared of, the *substance* it self, bringing 'things nearer to the *mind*, *soul* and *spirit*, 'and pressing into a more hidden and hea- 'venly sense, making *Religion* to consist in 'the *temperance* and *sanctity* of the *mind*, 'and not in the *formal bodily Worship*, *so* 'much now-a-days in repute, fitter to please 'Comedians than *Christians*. Such was the practice of those times: But now the case is alter'd; People will be *Christins*, and have their *worldly-mindedness* to: But though *Gods Kingdom suffer violence* by such

such, yet shall they never enter; the *Life* of *Christ* and his *followers* hath in all Ages been another thing; and there is but *One Way*, *One Guide*, *One Rest*; all which are *pure* and *holy*.

§. 2. But if any (notwithstanding our many sober *Reasons* & numerous *Testimonies* from *Scripture*, or the *Example* and *Experience* of *Religious*, *Worldly* and *Prophane living* and *dying men*, at home and abroad, of the greatest *Note*, *Fame* and *Learning* in the whole *World*) shall yet remain Lovers and Imitators of the *Folly* and *Vanity* condemned: If the *Crys* and *Groans*, and *Sighs* and *Tears*, and *Complaints* and *mournful Wishes* of so many reputed *Great*, nay, some *Sober Men*—— *O that I had more time!*—*O that I might live a year longer, I would live a stricter Life!*—— *O that I were a poor Innocent* Jean Urick!—— *All is Vanity in this World:*——*O my poor Soul, whither wilt thou go?*——*O that I had the time spent in vain Recreations!*——*A serious Life is above all*, and such like: If, I say, this by no means can prevail, but if yet they shall proceed to *folly*, and follow the world; what greater *evidence* can they give of their heady resolution to go on impiously to *despise God*, to *disobey his Precepts*, to *deny Christ*, to *scorn*, *not to bear his Cross*, to *forsake the Examples of his*

his Servants, to *give the lye to the dying serious sayings & consent of all Ages*; to *harden themselves against the checks of Conscience*, to *befool and sport away their precious time and poor immortal Souls to wo and misery?* In short, 'tis plainly to discover, you neither have *Reason* to justifie your selves, nor yet enough of *Modesty* to blush at your own *folly*; but as having lost the sense of one and th' other, go on to *eat and drink and rise to play*. In vain therefore is it for you to pretend to fear the *God of Heaven*, whose minds serve the *God* of the *Pleasures* of this *World*: In vain is it to say, *you believe in Christ*, who receive not his *self-denying* Message: and to no better purpose will all you do, avail. If he, that had *loved God and his Neighbour, and kept the Commandments from his youth*, was excluded from being a Disciple, *because he sold not all and followed Jesus*; with what confidence can you call your selves *Christians*, who have neither kept the *Commandments*, nor yet forsaken any thing to be so? And if it was a barr betwixt *him* and the *eternal* Life he sought, that (notwithstanding all his other *virtues*) *love* to *money*, and his *external possessions could not be parted with*; what shall be your end, who cannot *deny* your selves many *less things*, but are daily multiplying your

Exod. 32. 6. *Amos* 6. 3. 4. 5, 6 *Eph* 4. 17,—— 24. 2 Tim. 2. 19. *Mat.* 19 16, to 22.

your *Inventions* to pleaſe your fleſhly Appetites? Certainly, much more impoſſible is it to forſake the *greater*. *Chriſt* try'd his *love* in bidding him *forſake all*, becauſe he knew (for all his brags) that his mind was rivetted therein; not that if he had enjoy'd his *poſſeſſions* with *Chriſtian Indifferency*, they might not have been continued; but what then is their *doom*, whoſe hearts are ſo fixed in the *vanities* of the World, that they will rather make them *Chriſtian*, than not to be *Chriſtians* in the uſe of them? But ſuch a *Chriſtian* this *Young-man* might have been, who had more to ſay for himſelf, than the *ſtricteſt Phariſee* living dare pretend to; yet *he went away ſorrowful from Jeſus*. Should I ask you if *Nicodemus* did well to come by Night, and be *aſhamed* of the Great *Meſſiah* of the World, and if he was not *ignorant*, when Chriſt ſpake to him of the *new Birth*? I know you would anſwer me, *Yes, he did very ill, and was very ignorant*. But ſtay a while, the *beam* is in your own *eyes*; you are ready doubtleſs to condemn *him* & the *young man for not doing what you not only refuſe to do your ſelves, but laugh at others for doing*. Nay, had ſuch *paſſages* not been writ, and were it not for the Reverence ſome pretend for the *Scriptures*, they would both be as *ſtupid* as *Nicodemus* in their anſwers

John 3.1.2, 3,4,5.

swers to such heavenly matters, and ready to call them *Canting* to speak so; as it is frequent for you when we speak to the same effect, though not the same words; just as the *Jews*, at what time they called *God* their *Father*, they despised his *Son*; and when he spake of *sublime* and *heavenly Mysteries*, some cry'd, *He has a Devil*; others, *He is mad:* and most of them, *These are hard sayings, who can bear them?*

§. 3. And to you all, that *sport* your selves after the manners of the World, let me say, Titus 1. 26. That you are of those *who profess, you know God, but in works deny him; living in those Pleasures, which slay the Just in your selves.* For though you talk of *believeing*, it is no more then taking it for granted, that there is a *God*, a *Christ*, *Scriptures*, &c. without farther concerning your selves to prove the *Verity* thereof to your selves or others, by a *strict* and *holy* Conversation: which *slight way* of *believing* is but a light and careless way of ridding your selves of farther examination; and rather throwing them off with an *inconsiderable granting* of them to be so, than giving your selves the trouble of making *better Inquiry* (leaving that to your *Priests*, oft times *more ignorant*, and not less *vain* and *idle* than your selves; Which is so far from a *Gospel-Faith*, that 'tis the least respect you can shew *God*, *Scriptures*, &c. and next to which kind of *believing* is nothing under a *denial* of *All.*

But

But if you have hitherto *laid aſide* all *Temperance*, *Reaſon* and *Shame*, at leaſt be intreated to *reſume* them now in a matter of this importance, and whereon no leſs concernment reſts, than your *temporal* and *eternal Happineſs*. *Oh! Retire, Retire, obſerve the Reproofs of Inſtruction in your own minds, That which begets Sadneſs in the midſt of Mirth, which cannot ſolace it ſelf, nor be contented below Immortality; which calls often to an account at Nights, Mornings, and at other ſeaſons; which lets you ſee the variety, the folly, the end and miſery of theſe things; this is the juſt Principle and holy* Spirit *of the* Almighty *within you: hear him, obey him, converſe with them who are led by him; and let the glories of another World be eyed, and the heavenly recompence of reward kept in ſight.* Admit not the thoughts of former *Follies* to revive; but be ſteady and continually exercised by his *Grace, to deny all Ungodlineſs and worldly Luſts, and to live ſoberly, Righteouſly and Godly in this preſent world*: for this is the true and heavenly nature of Chriſtianity, *to be ſo awakened and guided by the Spirit and Grace of God, as to leave the ſins and vanities of the World, to*

Tit. 2. 11, 12, 13, 14.

have the affections regenerated, the mind reformed, and the whole man so baptized into Purity and Faithfulness towards God and Man, as to act with Reverence, Justice and Mercy; to care for very few things; to be content with what you have; to use all as if you us'd them not; and to be so dis-intangled from the Lusts, Pleasures, Profits and Honours of the World, as to have the mind raised to things above, the Heart and Affections fixed there: that in all things you may glorifie God, and be as Lights set on a Hill, whose shining Examples may be conducing to the happiness of others, who beholding such Good Works, may be converted, and glorifie God the Father of Lights, in which you all would be eternally blessed.

§. 4 But if the *Impenitence* of any is so great, their *pursuit* of *folly* as earnest, and notwithstanding what has been thus seriously offered to reclaim them, they are resolved *to take their course*, and not to be at leisure for more *divine things*, I have this farther to leave with them from the *Almighty*, who first injoyn'd me this work, *That Tribulation, Anguish and Sorrow shall make their Dying-Beds; Indignation and Wrath shall* Rom. 2. 4, 5, 6, 9.

wind

wind up their dayes; *Trouble and Vexation of mind and ſpirit ſhall be the miſerable fruits, which they ſhall reap as the rewards of all their wretched folly and rebellions!* Ga. 6. 4, 5, *Be not deceived, God will not be mocked:* 6, 7, 8. Its ſo irreverſibly decreed; *Whatever is ſown here, ſhall be reaped hereafter.* And juſt is the *Almighty*, to make good his determinations upon ſuch, who inſtead of employing the time given them *to work out their Salvation with fear and trembling*, have ſpent it in the *pleaſures* of the *Fleſh*, which periſheth; as if their *Heaven* were *here*. Nor can it ſeem unreaſonable, ſince he hath thus long Rev. 3. 20. waited with *Remiſſion* of *Sin* and *Eternal Life* in his hand, to diſtribute to them Chap. 21. that *repent*; that if they will not, to re- 27. compence ſo great *obſtinacy* and love Chap. 22. of this periſhing World, with *everlaſting Tribulations.* 13, 14, 15.

§. 5. But I am otherwiſe perſwaded of many; yes, I am aſſured, the *Mercies* of the *Everlaſting God* have been ſo extended to many, that this will prove an effectual Call to bring them out of the ways and cuſtoms of this corrupted and corrupting World; and a means for eſtabliſhing ſuch, who hitherto have been

unfaithful to what they have been already convinced of. And you, my *Friends*, whose minds have received the ALARUM, *whose Hearts have truly heard the Voice of one crying in the Wilderness, where you have been straying from the Lord*, Repent, Repent! To you in the Name of the Great and Living God I speak, I cry, *Come away, come away; Ah! what do you do there? Why are you yet behind? that's not your Rest: It is polluted with the Sins and Vanities of a perishing World: Gird up your Loins; Eye your Light (One in all)* Christ Jesus, *the same yesterday, to day and forever; who hath enlightned every one: follow him, he will lead you to the City of God that has Foundations, into which the Wicked cannot enter.*

John 1. 9.

§. 6. Mind not the *difficulties* of your *March*; *Great* and *Good things* were never enterprized and accomplished without *difficulty*; which does but render their *Enjoyment more pleasant* and *glorious* in the end. Let the holy Men and Women of Old be your Examples; Remember good old *Abraham*, the excellency of whose *Faith* is set out by his *obedience* to the *Voice* of *God*, *in forsaking*

ing his Father's House, Kindred, Country, &c. And Moses, that might in probability have been a King, by Faith in God leaves Ægypt's Glory and Pharoah's Favours, and chuses rather to sojourn and Pilgrimage with the despised, afflicted, tormented Israelites in the Wilderness, than to enjoy the Pleasures of that great Court for a season; esteeming Christ's Reproaches greater Riches, than Ægypt's Treasures. But above all, how great was the Reproach, how many the Sufferings, how bitter the Mockings which Jesus suffered at the hands of his Enemies? Yet with what Patience, Meekness, Forgiveness and Constancy did he in all his Actions demean himself towards his bloody Persecutors, Despising the shame, Enduring the Cross, for the Joy that was set before him? And hath left us this glorious Example, that we should follow his steps; which hath in almost every Age been imitated by some. The Apostles sealed their Testimonies with their Blood, and multitudes after the Example of their Constancy, esteeming it the greatest Honour; as it was always attended with the signal'st demonstrations of the Divine Presence.

Gen 12. 1, 2. Heb 11 24, 25, 26, 27 Isa. 53. 3. Heb 12. 1, 2. 1 Pet. 2. 21, 22, 23.

How

How memorable was that of *Origen*: *If my Father were weeping upon his Knees before me, and my Mother hanging about my Neck behind me, and all my Brethren, Sisters and Kinsfolks lamenting on every side, to retain me in the life and practice of the World, I would fling my Mother to the Ground, run over my Father, despise all my Kindred, and tread them under my Feet, that I might run to Christ*: yet it is not unknown, how dutiful and tender he was in those *Relations*. Not much unlike to this was that noble and known Instance of latter times in *Galeacius Caracciolus*, Marques of *Vico*, who abandoned his *Friends*, *Estate* and *Country*, resolutely saying with *Moses*, *That he would rather suffer Afflictions with the first Reformers and Protestants, than enjoy his former Plenty, Favour and Pleasures with his old Religion.* Nor is it pos-
2 Tim. 3. sible for any now to quit the World, and live a *Serious*, *Godly Life* in Christ
2 Pet. 4. 1, 2, 3, 4, 5. without the like *suffering* and *persecution*. There are among us also some, who have suffered the displeasure of their most dear and intimate *Relations* and *Friends*; and all those *Troubles*, *Disgraces* and *Reproaches*, which are accustomed

cuſtomed to attend ſuch, as decline the *Honours*, *Pleaſures*, *Ambition* and *Preferments* of the World, and that chuſe to live an *humble*, *ſerious* and *ſelf-denying Life* before the Lord: But they are very *Unequal* to the *Joy* and *Recompence* that follow. For though there be no *Affliction*, that is not *grievous* for the preſent; yet what ſays the *Man* of *God*? *It works a far more exceeding weight of Glory* in the end. This has been both the *Faith* and *Experience* of thoſe that of all *Ages* have *truſted* in *God*, *who have not fainted by the way*; *but enduring*, *have obtained an Eternal Diadem*. Wherefore ſince we are compaſſed about with ſo great a *cloud* of *Witneſſes*, *let's lay aſide every weight and burden*, *and the Sins and Vanities that do ſo eaſily beſet us*; and with a conſtant holy Patience *run* our *Race*, having our *Eyes fixed upon Jeſus*, the *Author* and *Finiſher* of our *Faith*, not minding what's behind; ſo ſhall we be delivered from every *Snare*. No *Temptations* ſhall gain us, no *Frowns* ſhall ſcare us from *Chriſt's Croſs* and our bleſſed *Self-denyal*. And *Honour*, *Glory*, *Immortality* and a *Crown* of *Eternal Life* ſhall Recompence all our Sufferings in the End.

Heb. 12. 1. Rom 5. 1, 2, 3, 4.

Phil. 3. 13.

Rom. 2. 7.

O Lord God! Thou loveſt Holineſs, and Purity is thy Delight in the Earth; wherefore I pray thee, Make an End of Sin, and Finiſh Tranſgreſſion, and Bring in thy Everlaſting Righteouſneſs to the Souls of Men, that thy poor Creation may be deliver'd from the Bondage it groans under, and the Earth enjoy her Sabbath again: That thy great Name may be lifted up in all Nations, and thy Salvation Renowned to the Ends of the World. For thine is the Kingdom, the Power and the Glory forever; AMEN.

THE END.

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